THE PRIEST

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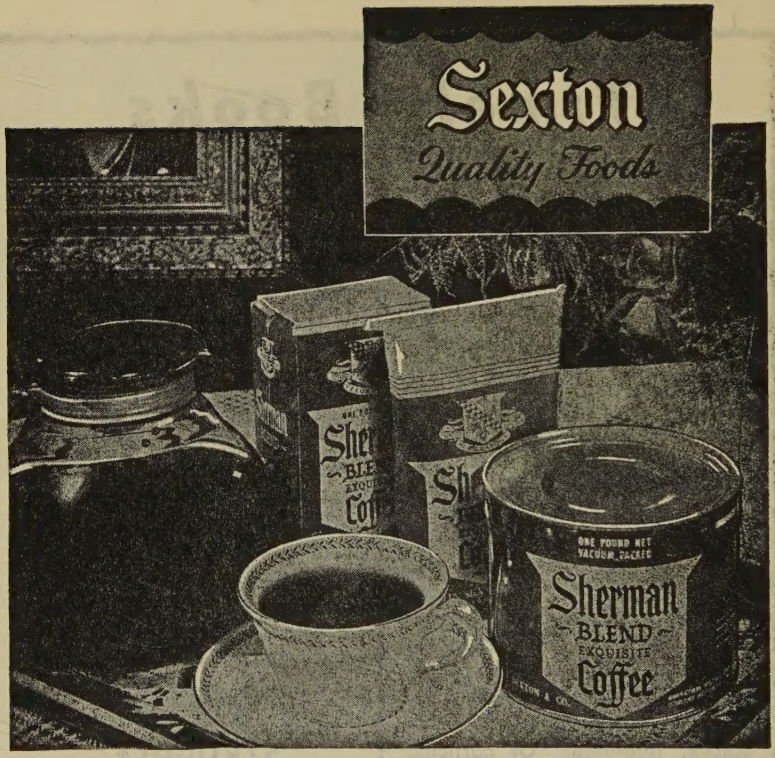

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Currente Calamo

Afoot in Paris

NOTICE how our pages are bursting with travel ads for "Holy Year," as they like to call it? Well, a friend of ours, a curate, decided to beat the gun and make a crossing this year ahead of the crowd.

We were happy to hear that he made his arrangements with Ann Egan. She's a good Catholic girl and she gets a five per cent commission. (Besides, she's a small but persistent advertiser in our magazine.)

This priest says she saved him a lot of grief, too, nailing down all sorts of reservations, of course, but principally with practical advice on intimate little details such as weather, money, imports and exports, and the like. For instance, he didn't understand why she pressed a box of Kleenex into his hands as he was leaving her office —not until he got to Europe and found that they do have shortages, some of them too recondite for explanation right here. Anyway, he put the Kleenex to good use.

Our friend doesn't expect to be a pastor for fifteen years or so; he figured that unless he wanted to see Europe from a wheel-chair, he'd better go right now—even though he only had the standard two weeks off; so he budgeted his trip at $1,000 and saved his money.

The flight across, he says, is like an overnight bus trip. You feel miserable. No air-sickness, but you're jack-knifed in your seat for hours trying to sleep; your beard grows; your clothes wrinkle; you keep smoking and the taste in your mouth deteriorates; your

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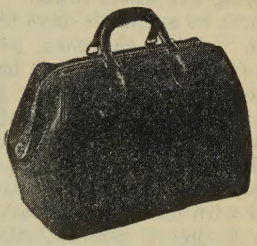

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teeth film. But you forget all that in your excitement at seeing the Eiffel Tower come into sight. Although the clock plays tricks with your sense of time, actually you're only fourteen hours in the air.

Our friend didn't bother going any farther than Paris—stopped at the George V which, he was surprised and pained to find, does have rooms without baths. He occupied one of them, growling and grumbling the whole while.

At first he spent his days tearing around, visiting churches, palaces, and museums, and getting back to his hotel nights feeling pretty much as he used to feel after a big day at the World's Fair. But then he settled down to a more leisurely routine of just strolling around with his eyes and ears open —says he heard pronunciations of the language such as Chardenal never dreamed of.

Then—you won't believe this—he got so homesick for New York that he came streaking back two days early for a shower, shine, press, and a cup of good hot coffee.

A Note On Margaret Mitchell

MARGARET MITCHELL, the Catholic press has already informed us, was born a Catholic but drifted away, married twice, and refused to return—or, perhaps it would be better to say, struck down suddenly in the streets of Atlanta, she had no time to return.

Concerning the famous author of Gone With The Wind, Father Lelen of Falmouth, Kentucky, sends us

THE PRIEST **OCTOBER, 1949** **VOL. 5, NO. 10**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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the following personal reminiscences:

"Many years ago this old scribe of yours wrote a book, and sent a copy to Margaret M. The subject was not of palpitating interest to her; the title being 'Towards the Eternal Priesthood.' But we were in the habit of exchanging our slices of life as tokens of friendship. 'Tis said that exchange is no robbery, but perhaps it was robbery on my part in such case. Well, in reply Margaret M. sent me what is probably the most curious review ever done in English, a unique letter which I will quote because it displays the simplicity, and the kindness—also the exquisite style of a great soul. Here is how it reads:

" 'My dear Father Lelen: Since writing to you last, I have been in New York. It was my first visit there since "Gone With The Wind" went up like a skyrocket. On my return home, business matters which had accumulated in my absence bore heavily upon me and the annual invasion of summer visitors took up much time. That is why I have delayed unforgivably long in acknowledging the copy of "Towards the Eternal Priesthood" which you sent me.

" 'It is not possibly to say conventionally about such a book as yours "I enjoyed it so very much," for "enjoyment" is not the word to use. I who have used far too many words am at a loss to find the right ones in describing my reactions as I read your lovely words. I do not know how anyone, Catholic, Protestant or Agnostic, could read them without receiving inspiration and without getting a clearer view of what faith really is. As for the Appendix with the letter which you

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MIND THE BABY! by Mary Perkins

The clergy do little baby-sitting, we understand, so this may well seem an odd book to find advertised in this magazine, even when it has been explained that it is really concerned with how a young mother can use her baby as material for meditation—her mind flying up, easily enough, from her baby to the God who made him. But we believe priests will find the book a mine of ideas for sermons and he will be a tough priest indeed who does not enjoy reading it. **$2**

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SHEED & WARD NEW YORK 3

marked, that is a truly beautiful thing. Above and beyond emotions expressed in the letter there is a literary quality of the highest type in every line. And that is what your mother did. It was good of you to let me have your book, and not only I but some of my friends will find continued interest in it.

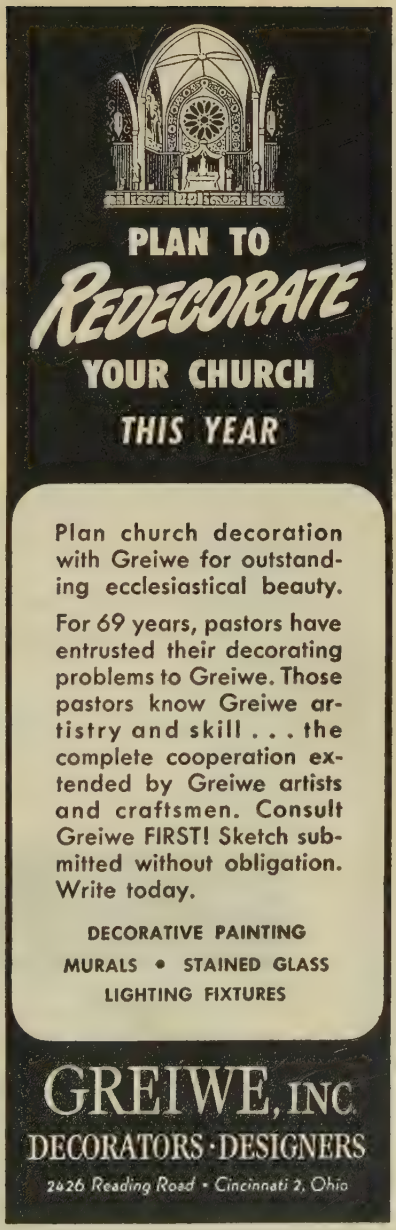
" 'Margaret Mitchell' "

It was Father Lelen, incidentally, who wrote the first review of her novel even before the book had hit the stands. He had the insight to predict its phenomenal success, too. In gratitude Margaret Mitchell sent Father a special copy—autographed and bearing this little inscription in verse:

"To Father Lelen, this book:
Representing nothing in God's earth, now
And naught in the waters below it,
As the pledge of a nation that's passed away,
Keep it, dear friend, and show it,
Show it to those who will lend an ear
To the tale that this trifle will tell—
Of Liberty, born of patriot's dream,
Of a storm-cradled nation that fell.

"Margaret Mitchell
Atlanta, Ga."

While we're on the subject not only of Mitchell but of Lelen as well, may we add, not too inappropriately, that Fr. Lelen has brought out another work of his own, his "twenty-fifth booklet" (he tells us) but then adds "probably," apparently having lost count of his own output. This one, published by Benziger, and entitled **The Wisdom of Holiness**, we are happy to recommend to our readers.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Benedictine Democracy

IT was with great interest that we watched our good Benedictine neighbors elect themselves a Coadjutor Archabbot. (St. Vincent's is practically around the corner from our office.)

First they rounded up all their monks—186 of them—scattered far and near over six archdioceses and eight dioceses. Then they brought in an Abbot from outside to run the proceedings.

Every solemnly professed monk in the community had a vote. Each monk, further, was asked to nominate two candidates. Naturally, most of the nominations tended to coincide. As he was discussed (and any monk could state his mind), each candidate left the chapter-room.

The final and unanimous choice was Father Denis Omer Strittmatter, who had been at the Archabbey just two years after long service extra muros. He has a brother and a nephew in the community, three cousin priests, and six aunts in the religious life. He is fifty-three years old, twenty-six years a priest.

We were deeply impressed with the wisdom of the whole affair, with the thought of such a democratic process flourishing from the sixth century, through the Middle Ages, and on to our own day. It would seem that the democracy of our Founding Fathers wasn't such an innovation after all.

Our Annual Rat-Race

THE lawn fete is over for this year, thank God! Somehow, we must have been dozing while our

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good instructor in Pastoral was covering the tract on Bazaars and Block-Parties, for we had no idea of just where to start when, one day at lunch, the pastor remarked, "We really ought to have some sort of an affair for our school-fund. How would you like to take over, Father?"

We did, and somehow we got through with it, and with what the local paper described as "quite a tidy profit." But never have we felt less a priest than during those frantic three or four days of screwing in light-bulbs, making change, tacking bunting on stands, ordering pop, and running off drawings for door-prizes and guess-cakes.

The women are really efficient. They just take over. But the men, God bless them, while they're willing enough, tend to stand around, arms dangling helplessly, waiting for orders to do things that quite obviously need doing.

If only someone could invent a painless substitute for this annual rat-race. Quite understandably, we couldn't help noticing a resurgence of our vocation to the contemplative life with its luxurious tranquility, its gracious monotony, its absolute freedom from all need of ever again counting and wrapping a roll of pennies.

Indulgences Suspended During The Holy Year

ACCORDING to NC-News Service, new regulations concerning indulgences will be in effect during the Holy Year as follows:

1. Suspension, outside of Rome, of the gaining of all indulgences and of the extraordinary faculties granted to confessors;

2. Concession of faculties to Roman confessors for the benefit of pilgrims;

3. Granting of the privilege of gaining the Holy Year indulgences outside Rome to explicitly named persons and classes unable to fulfill the conditions for gaining the indulgences in Rome.

Even Rome is included in the suspension of ordinary indulgences —both plenary or partial—insofar as they are applied to the living. But the application of such indulgences to the dead remains valid.

Exceptions for indulgences to be gained by the living are: the plenary indulgence **in articulo mortis;**

(Continued on page 798)

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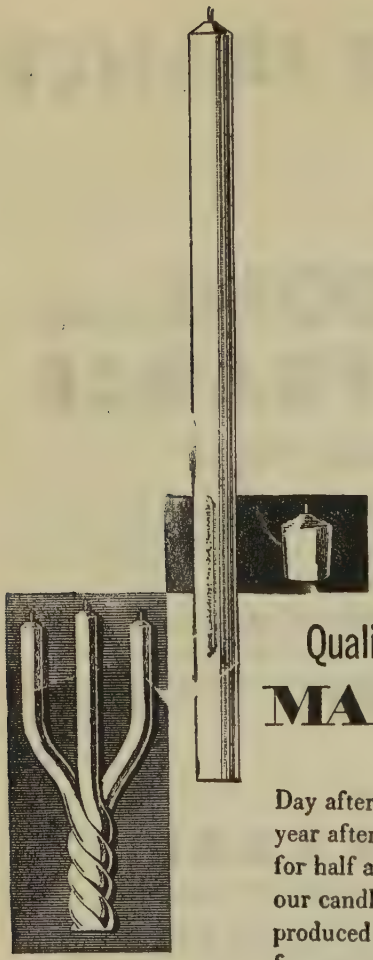

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the PRIEST

VOL. V. OCTOBER, 1949 NO. 10

Editorial Comment

A Meagre and Disgraceful Figure

OUR subscribers must have noticed that we have lately been bearing down heavily on the convert-angle in recent issues of THE PRIEST. In July and August, we featured articles by the zealous Father Cornelius, C.P., describing Protestant evangelistic activities and providing suggestions on how we can make our religion more attractive to outsiders. Recently, under "Currente Calamo," we pointed out that despite the opportunities of over 1900 years, we still have a world that is approximately 82¾% non-Catholic. In the September issue we began a series of three articles by Father John A. O'Brien, devoted to the subject of convert-making.

The truth is that we are embarrassed by the latest figure on converts as published by *The Catholic Directory*. It comes to only 117,130—a total so meagre that it's disgraceful. In evaluating that figure, remember that it reflects the zeal—or lack of it—of 42,334 priests and 26,718,343 laymen.

We see no reason for glory, for mutual hand-shaking and back-patting, over the fact that each of us priests is baptizing one convert every four months—less than three a year . . . that it takes the co-operation of 228 lay-folk to drag one non-Catholic into our rectories.

Aren't we being just a little smug?—given to preening ourselves just a little too much on our pamphlet and radio apostolate, our Narberth work and K. of C. ads, our trailers and information centers? Certainly, they are fine—wonderful—and we wish them good cess. But they represent only a flash in the pan compared with what would happen if the clergy would only roll up their sleeves and pitch in.

Chaplains Or Apostles?

The sad fact is that most of us have a wrong mentality on the thing.

We regard ourselves as chaplains—nothing more. Here's how it works:

A priest is appointed pastor of a given parish. It is his responsibility to provide Mass for his parishioners, to see that no one dies without the Sacraments, to have confessors accessible on Saturdays and other appropriate times, to see that the sick get their monthly Communion. He pays the bills, keeps the plant clean and heated, sees that the roof is in good repair. And—yes—if anyone rings the doorbell and asks for instructions, he will *sive per se sive per alium* see the convert through to his Baptism and First Holy Communion.

In other words, he thinks he is doing a praiseworthy job in holding what he has. He might protest, in fact, that not only is that duty the limit of his responsibilities, but that it takes the whole of his time as well.

He has friends in the diocese who make a sort of specialty of convert-work. How edifying of them to have chosen so pious a hobby! He admires them. In a way, he envies them.

But, mind you, notice how he regards it as a hobby—as something supererogatory, something above and beyond the call of duty.

That is an erroneous slant on the problem. A pastor is responsible, actually and before God, for every soul within the limits of his parish—heretic, infidel, and schismatic, as well as faithful. The whole town should be worshipping under his roof, seeking absolution and the Bread of Life at his hands. He alone is Christ's accredited ambassador in the community, the salt placed there to save the town from perdition.

There is no special reason to honor the convert-making pastor, to present him with a citation or make him a monsignor, any more than one should cite a priest for reading his Office every day and faithfully preaching his Sunday homily. Those duties are all of a piece. They are a part of the sacred charge received at Ordination.

If this sounds repetitious, it's because we are groping for some reasonable explanation of that awful indictment: each priest in the United States averaging less than one convert in every four months.

There are cloistered priests, it's true, and school teachers. But counter-balancing them we have those veritable convert-factories, the big-city parishes and the downtown churches, where converts walk in every day just of their own volition.

Hard Work Is Involved

It's tedious, of course. It gets monotonous going through the catechism again, and again, and yet again. The natural man is inclined to feel, "Oh, pshaw! Here comes another convert!" It's hard on the throat. It takes time that could be spent reading, writing letters, or otherwise taking one's own sweet ease. Be-

sides, not every catechumen has charm. Some of them are slow-witted, or unwashed, or to all outward appearances apathetic.

And then there is that stubborn feeling, when you are instructing a convert, that you are being especially virtuous; something has been thrust on you and you are accepting it with an act of resignation to God's Holy Will. It's beyond the line of duty. It's a sort of martyrdom. We can see the necessity of hearing confessions, of giving Holy Communion and saying Mass for the people, but when it comes to convert-work—that's different...

We are quick to blame the laity for our lack of increase. "If only the Holy Name Society would get busy," we think. "If only the Catholic Daughters would lend a hand . . ." But the hard fact remains that if each priest in the country could average only one convert a month, we would quadruple our annual total!

The Protestant Drive

Starting October 2, the Federal Council of Churches is opening "the most comprehensive and widely representative Protestant crusade ever undertaken to evangelize the nation. Supported by 42 major Protestant denominations—15 of them unaffiliated with the Federal Council—the effort will run through 15 months, enlisting the aid of 35-million communicants, and known as the United Evangelistic Advance.

"No possible avenue of propaganda will be neglected. There will be preaching missions and revival meetings; a National Teaching Mission; a Church Attendance Crusade; a ten-day co-operative Evangelistic Crusade; 35 colleges have already asked for a five-day 'University Christian Mission.'"

This campaign will be headed by a professor from Princeton, will be sponsored by one thousand laymen, and will have the co-operation of 727 state, county, and city councils of churches.

Our Counter-Offensive

Paralleling this United Evangelistic Advance, OUR SUNDAY VISITOR has proposed that we Catholics conduct our own drive, starting this September and running through the Holy Year —also a period of 15 months. It would be an all-out campaign with two objectives: the winning of converts and the instruction of our own people.

It is true that in making converts we must depend to a large extent on the co-operation of the laity. They are our bridge to the non-Catholic world—a bridge that is too often shaky, at that. A well informed laity is a necessary factor in any drive for converts.

Starting with the first issue in October, OUR SUNDAY VISITOR will feature a simple catechetical article on the first page, each week through fifteen months—this for the instruction of our own, as well as of prospective converts. Each issue will also carry a portion of

the Catechism recently put out by the Confraternity of Christian Doctrine. Although that will be primarily for the children, it won't hurt the grown-ups either.

Then, from the pulpit, we start plumping for converts along the lines suggested by Father O'Brien in his articles serialized by THE PRIEST. It is our objective, remember, to boost that disgraceful annual total of converts—thereby bringing, let us hope, souls in tens of thousands closer to the truth.

To make maximum capital of those catechetical features in OUR SUNDAY VISITOR, we should urge everyone in the congregation to take two copies: one for himself and one for a non-Catholic prospect. You will find that you won't lose out by urging them to take their copies, even though they haven't the nickel along to pay for them. It's good salesmanship and they return your trust by making double payment the following week. That has been the experience of scores of pastors.

Another vehicle of information that should be scattered broadside is the new Confraternity Catechism, containing an authentic exposition of Christian Doctrine. It's cheap, it's simple, it's complete, it's authoritative.

One thing is certain: if all of us priests will get behind this drive and push, if we will pray and work for converts, using the means found successful by the experts, October of next year will see our annual total of converts doubled, at the very least. —R.G.

Free Translations

A Sister we know, who is spending her life very contentedly in imparting knowledge to the minds of third and fourth graders, was telling us the other day of an experiment she performed with her little charges. She was interested in getting them to relate the incidents in their Bible History in their own words, so that she could see how much they really understood. She gave them their choice of several Gospel incidents to describe in writing. The results both fascinated and startled her.

One little tot wrote, apropos of the wedding feast of Cana, that Christ said to His mother: "Woman, what difference does it make to us that there isn't any wine. We've already had ours."

Another had this to say of the famous text on Peter, the rock: "Peter, you're a brick, and I'm going to use you underneath my new building."—**The Liguorian.**

The Gulf Between Protestants And Catholics

THE importance of the following two documents, we think, warrants their being reproduced in full in the pages of THE PRIEST. They have already excited more than their share of publicity and in all likelihood may assume even greater importance in this unfortunate current cloud of misunderstanding, misrepresentation, and general confusion. Dr. Bowie so well exhibits the type of thinking prevalent among modern Protestants that we felt his article, far alien to our minds though it be, should be seen at first hand by our readers. Fr. Murray, well known for his recent discussions of the controversial aspects of the Church-State question, has herein set down with forthright clarity the traditional doctrine of the Church as well as its application to modern scenes.

Our special thanks go to Mr. Lawrence E. Spivak, Editor and Publisher of *The American Mercury,* for his generous permission to reprint.

The Editors.

Protestant Concern Over Catholicism

BY

THE REV. W. RUSSELL BOWIE

The widening gulf between Protestants and Catholics has become an important national issue. The function of a free press in a democratic society is to bring such issues out into the open for public examination. It is in this spirit that THE AMERICAN MERCURY *has thrown open its pages to the presentation of both the Protestant and Catholic positions, by men who enjoy the respect and admiration, not only of their fellow-communicants, but of the laity in general. The Rev. Dr. Bowie, dean of students at the Union Theological Seminary, is one of the most scholarly and influential Protestant clergymen in the United States. He is the author of a dozen books. Father John Courtney Murray, S.J., professor of theology at Woodstock College, Maryland, is an eminent Catholic authority on the relationship between church and State, and has written extensively on the problem for both lay and religious publications.*

WHY should there be any concern about Roman Catholicism?

Ideally there ought to be none. Protestantism and Roman Catholicism are both in their own conception interpreters of one and the same gospel—the gospel of God as revealed in Jesus Christ. Furthermore, Protestants can sincerely admire much that Roman Catholicism

specifically represents. We can admire the steadfastness with which, in the midst of contemporary secularism and shallow thinking, Roman Catholicism bears its constant witness to a higher world of which every man must also be a citizen if his soul is not to shrivel. We can recognize the massive dignity of an organized life of worship and worship rich with the tradition of many centuries, and the width of a fellowship which reaches round the world and includes communicants of every nation and race. We can honor the heroic devotion of many Roman Catholic priests and missionaries, the life-long and unreserved dedication to God's service in religious orders both of monks and nuns, and ideals of saintliness which have been lifted up and to which the greater souls in generation after generation have aspired.

What then, we repeat, are Protestants concerned about?

They are concerned because they are obliged to believe that the clearly stated Roman Catholic purpose "to make America Catholic," if it succeeded, would jeopardize the religious and civil liberties which have been the glory of Protestant countries and of Protestant culture. The Protestant holds that the soul is accountable to God, that religion can only be real when each man espouses that which he himself believes, and that, in the long run, where there is spiritual independence, truth can be trusted to emerge. On the other hand, Roman Catholicism is not only a religion but a type of organized religion which, because of certain implacable assumptions, claims not merely equality of life and opportunity, but dominance, wherever it can assert and maintain its claims. Roman Catholicism, according to its own view, is not a part of that larger and unstereotyped fellowship of the spirit which includes Christians of different names within the Church of Christ. It claims instead to be the only church of Christ. The Pope in Rome is the vicar of Christ. All those who call themselves Christians, but remain outside the fold of Rome, are schismatic. They represent error, while Rome represents truth. Therefore, it is the right and duty of the Roman Church, wherever it has the power, to assert and establish what it believes to be its own truth and to suppress error. Bluntly, this means that Rome regards Protestantism as a perversion of Christianity. In every country where it is strong enough, the Roman Church will control, so far as it can, education, the laws concerning marriage and divorce, and regulations about morality generally, not only for its own communicants, but for the whole population. If it cannot destroy Protestant organization, worship and opinion, it will lay upon them such harrassing and arbitrary limitations as to make

them, as nearly as may be, impotent. To state that is not to invent a charge against a great church body with which Protestants would prefer to have an equal friendship. It is simply to recognize what Roman Catholic spokesmen explicitly have said and are saying, as the quotations of their own words that follow in this article make plain.

II

American Protestants look at what has actually happened in other countries where the Roman Catholic organizaton has been able to carry out its consistent desires, and they do not want these same things to happen in America. In the Vatican agreement with Mussolini in 1929 (the Lateran Treaty) it was provided that "the Catholic Apostolic and Roman religion is the sole religion of the State." It was provided that there should be Roman Catholic teaching in all Italian public schools, with Catholic bishops having the right to dismiss any teacher of religion at will. In Argentina under the present rule of Peron, the Roman Catholic religion is similarly a part of the curriculum of the public schools, and the Church is entitled to censor all school textbooks. The New York *Herald Tribune*, in February 1949, published a series of articles by Homer Bigart, whom it described as "one of the ablest of this newspaper's foreign correspondents," who had written from various foreign posts "with a fearless and dispassionate regard for facts." Said Mr. Bigart:

> Under the Falangist government, the Spanish Protestant is a second-class citizen. . . He is not allowed to practice his faith in public. The chapel he attends must not display any exterior evidences that it is a place of worship. It cannot advertise its existence—not even with a bulletin board. It cannot be listed in the public directories.

He recounts, also, the riotous destruction carried out by mobs upon Protestant chapels in Barcelona and Madrid after a pastoral letter of the Archbishop of Seville had denounced the existence in Spain of any Protestant institutions whatever. In the *Herald Tribune* of March 8, 1949, there was printed a letter from Manuel Maesto, press attache of the Spanish Embassy in Washington, which attempted to justify the treatment of Protestants in Spain. That letter contained this revealing sentence:

> If Catholic doctrine is inflexible and does not admit compatibility with other creeds, and if the Spanish State has proclaimed itself officially Catholic, our attitude is a logical consequence of our beliefs.

These practices in countries like Italy, the Argentine and Spain, are not sporadic accidents. They are backed by the Roman Catholic authorities, beginning with encyclicals of the Pope. In his encyclical *Immortale Dei*, Leo XIII declared, "It

is not lawful for the State . . . to hold in equal favor different kinds of religion." In the *Syllabus of Errors* in 1864, the Pope condemned the principle that a man should be free to embrace and confess the religion he should believe to be true. In a catechism put forth by the Roman Catholic Church for use for religious instruction in Spain, "freedom of conscience, freedom of worship and freedom of the press," are listed among "the principal errors condemned by the Church." And in *La Civilta Cattolica*, the official organ of the Jesuits, published in Rome, in April, 1948, there was an article by Father F. Cavalli which included the following declaration:

> The Roman Catholic Church, convinced, through its divine prerogatives, of being the only true church, must demand the right to freedom for herself alone, because such a right can only be possessed by truth, never by error. As to other religions, the Church will certainly never draw the sword, but she will require that by legitimate means they shall not be allowed to propagate false doctrine. Consequently, in a State where the majority of the people are Catholic, the Church will require that legal existence be denied to error, and that if religious minorities actually exist, they shall have only a *de facto* existence, without opportunity to spread their beliefs. If, however, actual circumstances . . . make the complete application of this principle impossible, then the Church will require for herself all possible concessions. . .
>
> In some countries, Catholics will be obliged to ask full religious freedom for all, resigned at being forced to cohabitate where they alone should rightfully be allowed to live. But in doing this the Church does not renounce her thesis . . . but merely adapts herself . . . Hence arises the great scandal among Protestants. . . We ask Protestants to understand that the Catholic Church would betray her trust if she were to proclaim . . . that error can have the same rights as truth. . . The Church can not blush for her own want of tolerance, as she asserts it in principle and applies it in practice.

Observe the blunt statement that error must not "have the same rights as truth." This is no harmless theoretical assertion. It does not mean merely that from the Roman Catholic point of view all people ought ideally to be Roman Catholics. It means, as a matter of fact, that through the representatives of the Vatican (which is a State as well as a church), and through the constant pressure of the hierarchy, Roman Catholicism will and does endeavor not only to teach its own communicants, but to impose the pattern of its opinions upon the whole life of

a people. Implacably consistent with its own assertions that it alone has the right to make final pronouncement upon moral and spiritual truth, it will exert all the power it can muster to bend public institutions and public practices to its own direction.

III

At a "Parade of Protest" in New York City on May 1, 1949, Monsignor Fulton J. Sheen said: "There is not one intelligent man in the world today who believes that the State has anything to fear from the Church." That was the rhetorical flourish of a propagandist. As a matter of fact, a conviction that the State has a great deal to fear from the Roman Catholic Church is being expressed with a growing emphasis. Note, for example, the organization in 1947 of "Protestants and Other Americans United for Separation of Church and State." Consider the statement made in March 1949 by the Executive Committee of the Federal Council of the Churches of Christ in America. After arguing the need for all religious people to stand against the persecution of religious leaders in Communist countries, the Committee continued:

> We cannot be silent about the fact that in Spain, the Argentine and elsewhere, there are today grievous abridgments of religious freedom. In championing religious freedom, we mean freedom from coercion by any earthly power, whether political or ecclesiastical, that assumes the prerogatives of God and attempts to control the conscience of the individual.

Consider also the evidence being set forth by writers in different countries. Frederic Hoffet's *L'Imperialisme Protestant*, published last year in France, analyzes the influence of Roman Catholicism in those countries where it has been dominant, arraigns that influence as destructive of civic morale, and argues that it is in the predominantly Protestant nations of the world that strength for democratic freedom centers. In *The Catholic Church Against the Twentieth Century* (1947), Avro Manhattan has written in England of the ambition of the Roman Catholic Church for dominion:

> If this ambition were limited to the purely religious sphere it would still be objectionable on moral and practical grounds, and it would be the task of the non-Catholic Christian denominations and all non-Christian religions to resist it. But, unfortunately, it knows no such limits. . . . Its religious principles of necessity bring it into ethical, social, cultural, economic and political spheres. . . . The spirit which moves the Catholic Church, the foundations on which it is built, its methods permitting everything that furthers its spiritual dominion, its immediate and ulti-

mate goals—all these and numerous other factors make the Catholic Church a ruthless and persistent enemy of our century and of all that individuals and nations are laboring and sweating to attain.

This year, the Beacon Press of Boston issued Paul Blanshard's *American Freedom and Catholic Power*. It is a scrupulously documented review of what the Roman Catholic Church has been doing to exercise control over many phases of American life—a review which has been checked for its accuracy by a panel of experts, one of whom was Giovanni Pioli of Milan, former vice-rector of the Propaganda Pontifical College for Roman Catholic Missions. "The Catholic problem as I see it," writes Mr. Blanshard,

> is not primarily a religious problem. It is an institutional and political problem. It is a matter of the use and abuse of power by an organization that is not only a church but a State within a State and a State above a State.

IV

Yet it might imaginably be said that these are general assertions. Well, then, let us particularize.

Morals in Politics and Professions by the Reverend Francis J. Connell, Associate Professor of Moral Theology in the Catholic University of America, published in 1946 with the *imprimatur* of Michael Joseph Curley, Archbishop of Baltimore and Washington, discusses the obligations of the Roman Catholic doctor, nurse, social worker, and teacher in the public schools. As to the public-school teacher, the following is stated in regard to questions which may arise in the public-school classroom concerning such subjects as divorce, euthanasia and birth control:

> Neither should the Catholic teacher hesitate to give the solution taught by her religion to problems of a moral and social nature which may be discussed in class. . . . The doctrine of the Catholic Church on such subjects is simply the teaching of the moral laws binding all human beings, and the Catholic teacher is in no way infringing on her agreement not to impose specifically Catholic tenets on the class when she proposes the doctrine taught by the Church and Catholic scholars.

The Catholic social worker is warned that such a worker, "though engaged by a non-sectarian agency, may not exercise her activities independently of the Church and the local clergy." This same note runs all through the book. The Roman Catholic in all relations and in all community contacts is to accept as binding those dogmas and those definitions for specific conduct which the Church has laid down.

Meanwhile, on a matter so crucial to our American life as

the support of our public schools, what is the attitude of the Roman Catholic Church? In *The First Freedom*, by the Jesuit priest Father Wilfred Parsons, published in 1949 with the *imprimatur* of Patrick A. O'Boyle, Archbishop of Washington, it is argued that the Roman Catholic Church ought to be entitled to public support for its parochial schools. Another Jesuit priest, Father Paul L. Blakely, with the *imprimatur* of the former Archbishop of New York, Cardinal Hayes, has written in his *May an American Oppose the Public School?:*

> Our first duty to the public school is not to pay taxes for its maintenance. We pay that tax under protest. The first duty of every Catholic father to the public school is to keep his children out of it. The first duty of every Catholic American to education in general is to support the Catholic school.

In other words, the Roman Catholics not only want to maintain their own schools, which are permeated by their own particular indoctrination (this is quite within their rights), but they wish to have what is a divisive religious influence supported by public taxes. Nor are signs lacking of the extent to which Roman Catholics will go to achieve in America that hold upon public education which they claim, and have actually gained, in lands like Italy, Spain and Argentina. In 1947, in North College Hill, a suburb of Cincinnati, Ohio, a Roman Catholic majority on the Board of Education incorporated a Roman Catholic school into the public school system, paid the Archbishop $6,000 out of the public-school funds for ten months' rental of the building, placed the nuns teaching in their school on the public payroll, while the school continued to teach Roman Catholic doctrine and to be used by the local church for bingo games and other parish activities. Then the school board, with its Roman Catholic majority, refused to reappoint the Superintendent of Schools who resisted what was being done. Not until the citizens took the matter to the courts was this action of the school board upset, the contract for rental of the parochial schools abrogated, and the nuns taken off the public payroll.

If the public school is one pillar of American democracy, certainly free speech and free discussion, whether by the spoken or the printed word, is a still more crucial one. But Roman Catholic pressure is frequently, and often successfully, exerted to prevent expression of views which the Church opposes. There is, of course, a constant control of books which are to be validated for circulation among Roman Catholics themselves. Turn to the title page of any one of the Catholic books quoted in this article, or of others like them, and note how it is necessary that they be

approved by the diocesan bishop, and that they pass the scrutiny of the *Censor Librorum*. But although the discussion of faith or practice by Roman Catholics themselves is thus subject to tight official control, this is not what concerns Protestants. What does concern them is the attempt to set up a censorship that reaches into the whole field of our public life.

Again it is important to be specific.

It was more than two decades ago that a Jesuit priest Father Charles J. Mullaly in the Roman Catholic periodical *America* (February 11, 1928), gave definite advice to Roman Catholics as to how to deal with newspapers or other periodicals which published matter that Roman Catholics might deem offensive. "Do not attack a magazine or newspaper through its editorial department," he said, "but act through its business office." Then he described how the Washington Truth Society (the name is ironic) brought a particular newspaper in Washington to heel. It threatened the business office that Catholics would not buy the paper. And Father Mullaly went on to say: "An even more tender spot was hit." In other words, representatives of the Truth Society went to advertisers and told them that they had better take their advertisements out of that paper. Then Father Mullaly exults in declaring that some time afterward, the new editor of a Washington newspaper told the vice-president of the Washington Truth Society that "the owners of the paper have warned me not to publish anything that might be considered objectionable by you."

Is that something that belongs only to the past? If anyone thinks so, let us bring the evidence closer to the present time.

On September 11, 1944, the San Francisco *News* reported that a Roman Catholic priest, with a woman companion, had pleaded guilty in a California town to a charge of drunken driving. When a reporter called up the office of Archbishop John J. Mitty, his secretary, Monsignor Harold E. Collins, answered: "No one in San Francisco has ever used a story like that." And later he called back and asked the *News to* "lay off." The *News* printed the story, and ten days later published the fact that the priest had paid a $250 fine. At a meeting of the Catholic Laymen's Club, Monsignor Collins urged the members to boycott the *News*, and the Archbishop declared to his clergy that, if necessary, he would write a letter to the same effect to be read from all pulpits.

The powerful pressure exerted by Roman Catholic influences which helped to bring about the exclusion of the *Nation*, one of the oldest weeklies in America, from the public schools of New York and Newark, N. J., is well known. Significant, also, is the fact that in

1947, four Protestant and Jewish gynecologists on the staff of a Roman Catholic hospital in Springfield, Massachusetts, and that in 1948, four more of the staff of a hospital in Greenfield, Massachusetts, were dismissed because they had dared, as citizens, to advocate repeal of the Massachusetts laws that prohibit any dissemination of knowledge of birth control, even by physicians. In 1948, a patriotic organization in New Jersey invited Bishop G. Bromley Oxnam, former president of the Federal Council of the Churches of Christ in America, to give an address at its luncheon, which commemorated George Washington's birthday. Roman Catholic influences tried to prevent the coming of Bishop Oxnam. He was assailed in all Masses in St. Margaret's Church and the Church of the Assumption in Morristown; and Monsignor John J. Sheerin, in St. Margaret's Church, declared that because the Bishop had disagreed with a recent divided ruling of the Supreme Court permitting the transportation by public-school buses of children going to Roman Catholic parochial schools, the Bishop could not be classified as a patriot, and therefore had no business being invited to speak on Washington's birthday. The attempted Roman Catholic censorship in Morristown failed, but it by no means always fails. It will long be remembered that in February 1949, the protests of six Roman Catholic priests of Danbury, Connecticut, proved sufficient to intimidate the local Lions Club into withdrawing an invitation to Mr. Henry A. Wallace to speak—not in any public place or any public meeting, but in their own club gathering.

Consider one more striking incident—and one that was described with more courage than is sometimes shown by newspapers which may be intimidated by Roman Catholic pressure.

In Wilmington, Delaware, in 1948, there was shown in a small moving picture theatre a film, partly clinical and documentary, meant for the wider education of youth on the dangers of pregnancy and venereal disease. This film had been approved in advance by a number of clergymen and civic leaders. Roman Catholic representatives threatened this theatre with a one-year boycott, and after seven weeks, the theatre-owner capitulated and "signed an agreement to show no more pictures opposed by Catholic organizations." (Wilmington, Delaware, *Journal-Every Evening*, October 19, 1948.) In its editorial this newspaper said, "Catholic organizations have just given Wilmington a convincing demonstration of their power." Then after describing the facts, the editorial concluded:

> One yardstick to such a use of power is to ask: "How would we feel if the government exercised it?" We are

very jealous of encroachments on our liberties by the State. Yet the State in theory, at least, represents all the people. Powers we hesitate to give it might well be dangerous if they came to be wielded by a church or by any group representing only part of the people.

V

Incidents such as the above might be waved aside if it could be presumed that they were sporadic matters and so not to be taken seriously. But it is to be remembered that they have to be set in the framework of Roman Catholic assumptions which were flatly expressed in *La Civilta Cattolica,* as noted above: "In a State where the majority of the people are Catholic, the Church will require that legal existence be denied to error, and that if religious minorities exist, they shall have only a *de facto* existence, without opportunity to spread their beliefs." Meanwhile, organized Roman Catholicism in this country is avowedly set to turn the Protestant majority, which has given to it its particular genius of liberty, into a minority. In *Winning Converts,* a book published in 1948 and edited by Professor John A. O'Brien of the University of Notre Dame, with the *imprimatur* of John Francis Noll, Bishop of Fort Wayne, there are elaborate representations of Roman Catholic statements and charts which have been used in public exhibits, setting forth what Protestants would regard as unhistorical and intolerable claims, and accompanied by comparative descriptions of Protestantism which come close to being insulting in their disparagement. In that book are these words of counsel concerning conversion to Roman Catholicism from the rest of the American people:

> If the person is ready for baptism, you must be careful about his marital status, his abandonment of the heretical church, and his acceptance of the true Church. . . . Above all, be sure that he understands that he cannot save his soul outside the Catholic Church.

A statement like that might seem to have been contradicted in Massachusetts recently, when certain teachers were dropped from the faculty of the Roman Catholic Boston College because they vehemently asserted that the college was heretical in that it did *not* teach explicitly that no one could be saved outside the Roman Catholic Church. If the dropping of those teachers should really mean repudiation by the Roman Catholic hierarchy of a claim by the Church to be the exclusive instrument of salvation, that would be good news. But it would be rash to draw any such conclusion. It cannot be drawn unless and until the Church repudiates the flat assertion of her sole prerogative, made repeatedly by

her accredited spokesmen, including Popes.

As a further example: In an article entitled "Preserving the Faith Inviolate," by Francis J. Connell, C.SS.R., in the January 1946 *American Ecclesiastical Review,* a monthly publication for the Catholic clergy *Cum Approbatione Superiorum,* it is said:

> It takes but little thought to realize the supreme importance of upholding and defending the Catholic faith in its unblemished integrity and of not yielding a single inch to the idea that a person is free to believe what he wishes. The doctrines proposed by the Catholic Church as truths of divine faith constitute the message of God to mankind. Every word bears the guarantee of divine wisdom and divine veracity. All men are obliged under penalty of eternal damnation, to accept all these truths without restriction or equivocation. [Page 35] . . . In expounding Catholic teaching about the Church the priest must . . . state clearly that the visible Church—the external, hierarchical organization with the Pope as its head—has been established by Christ as a necessary means of salvation. In other words, a person must belong in some way to the Catholic Church in order to be saved. [Page 37] . . . To assert without qualification that everyone has the right to practice whatever form of religion he chooses is to make a statement that is utterly illogical and irreverent. For no one can have a real objective right to practice any but the true religion, and Catholics believe that Catholicism is the only true religion, which God commands all men to accept. Every other religion is false, and opposed to God's plan for man's salvation, and it is an egregious error to say that anyone has the right to accept it. This is the belief of Catholics, the belief for which millions have been persecuted and martyred. It ill behooves any Catholic of our day, particularly any Catholic priest, to compromise or to equivocate in propounding this doctrine through fear of offending those not of the Catholic faith.

Let those last words echo in the mind. Remember also the sentences quoted from *La Civilta Cattolica,* which ended with a flat justification of the Roman Catholic Church "for her own want of tolerance." Then compare with those assertions the fantastic representations which Cardinal Spellman made in an address at Fordham University on June 11, 1947, when he complained that the resistance by Protestants to any use of public tax funds for the support or furtherance of Roman Catholic parochial schools was Protestant "bigotry," a word which he has used more recently and more rudely in his assaults upon

Congressman Barden and upon Mrs. Franklin D. Roosevelt. In other words, a championship of the historic American position of the separation of church and State makes Protestants guilty, according to Cardinal Spellman, of "un-American and unchristian attitudes," and it is Protestants, not Roman Catholics, who now are bigots! One can only suppose that the Cardinal has been taking lessons from Humpty Dumpty in *Alice in Wonderland:* "When *I* use a word," Humpty Dumpty said, "it means just what I choose it to mean."

It is a fact that there is a growing religious tension in America, and this tension is deeply regrettable and may become dangerous. Accordingly, there is all the more need that the fact be clearly faced, with no smokescreen of evasive words. The fundamental reason for that tension is that Roman Catholicism, as it impinges upon the community and the State, is totalitarian. Protestantism, which believes in the dignity of all human souls and in liberty of mind and spirit as the only guarantee of truth, is bound to recognize and resist totalitarianism, no matter how much it covers itself with a religious garb. We do not want political dictatorship, and we do not want ecclesiastical dictatorship either. As we do not propose to be ruled from any Communist Red Square, neither do we propose to be ruled from any Cardinal's red hat. The apprehension which Protestants feel when Roman Catholicism grows to the point of being dominant in any country is due to the fact that the common life will then certainly be subjected to the implacable pressure of a Roman Catholic hierarchy convinced that its Church has been divinely appointed to instruct the public morals.

VI

It is true that there are many laymen, both Protestant and Roman Catholic, who do not yet recognize the seriousness of the present situation. In their friendly human contacts they do not say much about religious differences. Roman Catholic laymen here in America have for the most part absorbed the friendly spirit of this country, and they have no particular inclination to force their views upon members of other communions or to disparage the worship and life of their Protestant friends. But the plain fact is that Roman Catholic laity have very little to say as to the organization of their Church and the manipulation of its concentrated power. The Church is governed and its policies are shaped from above. It is the voice of the Vatican and not the voice of the American layman that determines the thrust of Roman Catholic influence. And what disturbs the Protestants most is that the hierarchy, here in our own country just as in other countries, is a tight and

inaccessible directorate. The whole theory of exclusive prestige and prerogative which Rome claims in Christendom makes the Roman Catholic cardinals, archbishops, and bishops refuse to sit down in frank and democratic conference with Protestant leaders. Friendships can be developed here and there with some unusual priest, but if his friendliness is noted by his superiors, it is almost always frowned upon. If there are serious differences and growing possibilities of collision and hostility between religius forces in this country, the right and sensible thing is that the leaders on both sides sit down together and thrash them out. At any hour, the leaders of Protestantism will be ready to do that. The Roman Catholic hierarchy refuses. Can Roman Catholic laymen recognize that fact and use what could be their powerful insistence to see to it that, here in America at least, the Roman Catholic Church shall not be a totalitarian autocracy but a great communion which is ready to meet an American problem in a democratic American way? In short, can the Roman Catholic hierarchy be brought to a readiness to discuss American religious tensions not merely in sermons and public speeches, but by sitting down with the leaders of Protestantism to find out in friendliness what the real reasons for friction are and whether they can be allayed? Will they do that? If not, why not? That is a question which may be evaded, but cannot be escaped. What is the answer to it?

THE CATHOLIC POSITION — A REPLY

Rev. John Courtney Murray, S.J.

WHEN I was asked to comment on an article which I had not yet seen, dealing with Protestant concern about Roman Catholicism, it occurred to me—a wry thought—that I could very well sit down and myself write the Protestant article. The formula has become entirely familiar: some introductory pious platitudes, a superficial advertence to the Catholic theological doctrine of the Church, the stock tags from a few Catholic documents on Church and State, the allegation of the "horrible example" (the "Catholic State" on the Spanish model), a selection of the stock incidents purporting to show that the horror begins to dawn in the United States, a rhetorical flight on the unparalleled contributions of Protestantism to the growth of democracy, and the final concluding plea that Catholic and Protestant leaders should sit down together and discuss their differences. This familiar formula allows certain variations in vocabulary and emotional tone; there will, for instance, be a

more or less liberal sprinkling of epithetical qualifications of the Catholic Church ("ecclesiastical arrogance," "clerical tyranny," etc.), and a more or less indignant arraignment af the Catholic Church for the ultimate immorality—the quest of power for the sake of power. Finally, Protestant writers always throw in the two distinctions that are classic in the Communist polemic against the Catholic Church: first, between Catholicism as a faith and as an institution; secondly, between the Catholic laity and the Catholic hierarchy.

Dean Bowie faithfully follows the familiar formula, with a literary accent that is of course, quite Union Theological Seminary rather than Southern Baptist or Boston Methodist.

In my comments I have been asked to be "specific." It will be a bit difficult, given the sweep of some of Dean Bowie's generalizations, which could only be met with statements of similar sweep. He asserts, for instance, that it was the Protestant majority which founded this nation that "has given to it its particular genius of liberty." To this the only brief answer is to say: Historical nonsense. Again, he asserts that the Church of Christ is "that larger and unstereotyped fellowship of the spirit which includes Christians of different names." To this one can only reply: Theological nonsense. Again, he asserts that "the dignity of all human souls and . . . liberty of mind and spirit [is] the only guarantee of truth." And to this one must simply answer: Epistemological and ethical nonsense. To go beyond this two-syllabled word would be to write a three-volume work . . . At all events, I shall be as specific as possible in the circumstances, and on a subject in which ideas and assumptions, rather than what are called "facts," are determinant of conclusions.

I am in agreement with Dean Bowie when he says that the issue of Catholic-Protestant relationships should be "clearly faced, with no smokescreen of evasive words." And this leads me to suggest that he is using an evasive word when he describes this issue in terms of "tension." In the United States there are indeed tensions, properly so called, in the inter-racial and economic fields, and between religious and secularist forces, and between Jew and non-Jew. But between Protestants and Catholics one cannot properly speak of "tension." To have a tension, both parties (not one) must be tense, as, for instance, are white and colored in certain sections. But today in the United States, and elsewhere, Catholicism is not tense, not polarized against Protestantism. In fact, every intelligent Catholic I know would agree that in the contemporary spiritual state of the world, a polemic against Protestantism is practically an irrelevance, except insofar as this or that Protestant position

manifests an alliance with secularist tendencies. Between Catholicism and secularism one may indeed speak of a proper "tension"; but if Protestantism is caught in it, the reason is that it has itself entered the field between the two poles.

One would therefore be less evasive if one said that what is happening today is simply another resurgence of the anti-Catholic feeling on the part of Protestants which has been a sociological phenomenon in the United States since, and even before, the repeal of the Maryland Act of Tolerance. One would be still more forthright if one admitted that this phenomenon is itself the product of a necessity inherent in Protestantism, especially of the American, "left-wing" type. It is not, in fact, possible for Protestantism to situate itself historically, to define itself as a religious system, or to deploy itself as a cultural dynamic except, fundamentally, in terms of opposition to the Catholic Church. What Newman called "the anti-Roman bias" is of its essence. In contrast, an anti-Protestant bias is in no sense of the essence of Catholicism, which does not need to situate or define itself in negative, critical terms—terms of "protest."

Moreover, this anti-Roman bias has always had social repercussions. I do not doubt that individual Protestants would wish it otherwise; the question is whether it can possibly be otherwise. A Protestant minority is by necessity aggressively anti-Catholic, as Pastor Brutsch has said of Spanish Protestantism. A Protestant majority is by necessity oppressively anti-Catholic, as in the First and Second German Reichs and in contemporary Norway and Sweden. Even in the United States the necessity has worked itself out, as readers of Billington's *Protestant Crusade* and Myers' *History of Bigotry in the United States* are aware. And I suppose the necessity will continue to operate.

II

To put the matter, with Christopher Dawson, in pyschological terms, it seems that hostility to the Catholic Church is profoundly lodged in the Protestant collective unconscious, in consequence perhaps of some natal trauma. The outbursts are periodic, as in the Colonial period, in the 1830's, after the Civil War, after World War I, and most recently in the last five years or so. Each has had its special social context and particular quality. Erick von Kuehnelt-Leddihn has suggested that the latest one is a display of "defensive aggressiveness." Actually, in the judgment of Professor Paul Tillich, in today's cultural situation and in the face of the dynamic forces that are shaping it, for good or ill, "Protestantism is merely on the defensive." Inevitably, there is a reaction to this situation. And I suppose it is equally inevitable

that the reaction should take the form of what Dr. Bowie rather evasively calls "concern" about Roman Catholicism. For here is the old enemy, at which alone Protestantism knows how to strike. Against other enemies —the real ones today—its arm is somewhat palsied. I say all this simply in the interests of being specific. The thing that needs specifically to be understood about Protestant "concern" is its profoundest motivation. And nothing is gained by being evasive on this point.

My second specific comment concerns Dr. Bowie's central thesis. It is contained in the sentence he approvingly quotes, *The Catholic Church Against the Twentieth Century,* to the effect that "the Catholic Church [is] a ruthless and persistent enemy of our century and of *all* that individuals and nations are laboring and sweating to attain." The italics are mine; they indicate the breath-taking sweep of the thesis. At that, it is but part of the larger, traditional Protestant thesis that the Catholic Church has been the enemy of *every* century since the sixteenth when, on the Protestant account, the centuries began to have a friend (Protestantism) as well as an enemy.

I think it will be agreed that Dr. Bowie has undertaken to prove a good deal. In fact, his thesis would instantly be declared unprovable by any intelligent man of good will who knows our century, and a few other centuries, and who is even slightly acquainted with the religious and social activity of the Catholic Church. To such a man the mere casting up of this resounding thesis will be evidence enough that something besides logic, idea and fact is operating in the mind of its proponents. Such a man will also see the identity between the thesis adopted by Dr. Bowie and the thesis being proclaimed at the moment by Mr. Cepicka in Czechoslovakia. It is likewise the identical thesis recently sustained by Mr. Paul Blanshard, the undiluted secularist who has just been co-opted into the ranks of the Fathers of the Protestant Church. (His book, *American Freedom and Catholic Power,* seems to have been published published with the silent *imprimatur* of a multitude of Protestant clergymen; and Dr. Bowie reverently quotes it.)

There is, of course, the difference that, in choosing to be against the Catholic Church, Mr. Cepicka (quite clearly) and Mr. Blanshard (up to a point) know what they are *for.* The former is for a Communist world order; that latter is for the democratic social-welfare State as the single and ultimate vehicle of whatever salvation is available to man—a State within which secularism will be the established religion, publicly professed and supported, with a grant of freedom of private worship and practice to the outworn traditional religions. However, it is

not easy to know what Dr. Bowie is for. He does indeed believe three things: "That every soul is accountable to God, that religion can only be real when each man espouses that which he himself believes, and that, in the long run, where there is spiritual independence, truth can be trusted to emerge." But this is not helpfully specific. Every religious man believes the first thing; any rationalist will subscribe to the second; and the third sounds like one of the cliches of nineteenth-century liberalism which I thought we had all seen through by this time. At all events, we know what Dr. Bowie, like Mr. Cepicka and Mr. Blanshard, is against—the Catholic Church. It is, in his view, the enemy of the twentieth century, of the State, of religious and civil liberties, of "civic morale," of democratic culture—in fact, "of all that individuals and nations are laboring and sweating to attain." What are his specific proofs?

III

After what he admits are "general assertions," he says, "let us particularize." Analysis reveals that the particularizations fall under three main heads: the conduct of Catholic teachers in public schools; the Catholic position on government aid to education; and an alleged "attempt to set up a censorship that reaches into the whole field of our public life." This is the sum of his indictment. In the inadequate space remaining let me make some brief and specific comments.

The first statement alleged is by a Catholic moralist, to the effect that when a religious, moral or social problem is being discussed in a public school, a Catholic teacher ought to state his or her position—that of the Catholic Church. So—I inquire inelegantly—what? Are we to suppose that the Catholic teacher could only be a true friend of the twentieth century by keeping his or her mouth shut in those circumstances? And can it be that Dr. Bowie gives Protestant benediction to the "singular phenomenon" pointed out by Professor Frank Gavin of Princeton, that "in the modern secular American university [the same goes for the public school] attacks upon religion and its fundamental thesis can be delivered and accepted by society without demur, and yet a vigorous defense—in anything like so able a fashion—of the root principle of religion [the same goes for any religious and moral position] immediately arouses opposition and antagonism"? Or is there an action inimical to democracy simply because a *Catholic* position is stated? I suspect that this is it. It is entirely "democratic" for one public-school teacher to tell her pupils (with all her teacher-authority): "I am in favor of divorce, euthanasia, birth control, etc." But it is "undemocratic" for another to say: "The Catholic Church is against these things, as forbidden by the na-

tural and divine law—and so am I." This, I take it, is Dr. Bowie's position. To state it is to show its absurdity.

The second count in the indictment concerns the Catholic assertion that the religious school which serves a public purpose is entitled in terms of moral right and political principle to a fair proportion of public support. This is an enormously complicated issue, not to be settled in a sentence. Dr. Bowie settles it in a sentence; he is against having "a divisive religious influence supported by public taxes." In other words, he settles the issue by begging all the leading questions involved in it. I have no space to argue the whole issue here; hence I shall make one point.

Dr. Bowie attempts to force the Catholic position, asserted in the Federal-aid debate, into a pattern, conceived by himself, of Catholic aggression. On the contrary, a fair-minded survey of the educational situation would reveal it to be what in fact I know it is—a necessary piece of defensive strategy. From the Protestant and secularist assertion, "You have no right to aid," viewed in the light of the reasons and feelings behind it, it is but a step to the declaration, "'You have no right to exist." And powerful forces are urging that the step be taken. Professor Childs of Teachers College was recently their spokesman when he urged obligatory public-school education for all American children, at least for a portion of their school life. (The "at least" is the nose of the camel of secularist Statism in the tent of American education; and aren't Protestants very familiar with what happens to tents when camels' noses get into them?) Mr. Max Lerner was also their spokesman when he said that the Oregon school case decision in 1925, vindicating the right of parents to send their children to a school of their own choosing, was the first step in the wrong direction—the first breach in the wall of separation between State (*i.e.*, education) and church. It is against this parental right that today's educational aggression moves; it is in its defense that the Catholic position is taken. We are indeed aggressively opposed to the idea of the State as the primary educator and to the institution of the single State school. But this is no aggression against religious and civil liberties; it is a rally to their defense. And if we are charged with being in this respect the enemy of the twentieth century, in which the single State school has had, and is having, such horrid success, we do not hesitate to plead guilty.

The third main count in the indictment concerns an alleged Catholic attempt at a "censorship" over "the whole field of our public life." Again the sweeping charge ("whole field"). And again the scanty premises—seven incidents or utterances. I cannot deal with them in detail.

Let me say, first, that every utterance is taken out of context, and every incident is reported with such a lack of factual detail as to quite misrepresent its significance. For instance, Dr. Bowie cites an article written in *America* in 1928 on boycotting offensive newspapers; this is somehow to prove us the enemy of "free speech." What he fails to note is the significance of the date, 1928. Does he expect his readers to have forgotten that in 1928 the campaign of misrepresentation, calumny and vilification, launched against the Catholic Church because a great American who happened to be a Catholic was seeking the Presidency, was about at its height? (Incidentally, would it be ungracious to venture the understatement that the campaign did not proceed without Protestant assistance?) Does Dr. Bowie wish to maintain that this ugly campaign was justified in the name of "free speech?" And what were Catholics supposed to do—stand smiling at the crossroads while the dirty work went on?

We were angry in 1928, not without reason; the situation was such as to call for means of last resort. And a metaphorical horsewhip was here and there used. (There is something of a tradition that when a man deliberately and continually insults your bride or mother the principle of free speech does not forbid use of a horsewhip.) The facts of 1928 are freely admitted; but when, twenty years later, they are recalled, I should like to see them *all* recalled. If they are, no fair-minded man will draw from them the implication that Catholics are the enemies of free, responsible, democratic discussion of all issues affecting the public weal. We are, if you will, opposed to a poisoning of the public mind by the spread of lies and slander about ourselves or anybody else. But does this fact stigmatize us as enemies of the twentieth century?

IV

Another instance of Dr. Bowie's slap-dash reporting is his one-sentence reference to the famous banning of the *Nation*. It is "well known," says he, that Catholic pressure did the trick; you see how Catholics are the enemies of free speech. What does one do with this sort of back-of-me-hand-to-you thing? A one-sentence swipe serves his turn, which is further to fasten the hold of a myth on the public mind. It would take me five pages to marshal the facts and principles relevant to forming a fair judgment on the *Nation* incident. The fair judgment would by no means have the deceitful simplicity of Dr. Bowie's myth; he could trust it not to have the same impact on the public mind. I confess, therefore, that Dr. Bowie has the advantage of me. I must deal in nice conclusions from complex premises of fact and premises; he can use what

the logicians call the fallacy of progressive assertion ("Say it often enough and everyone will believe you").

The same technique of accusation characterizes his rapid enumeration of other incidents. For instance, certain Protestant and Jewish doctors are dismissed from the staff of private Catholic hospitals for their advocacy of birth control. You see, says Dr. Bowie, how the Catholic Church is the enemy. (Enemy of what? It's not all clear; suffice it that we are the enemy.) But what is omitted is my suggestion of a reason why they should *not* have been dismissed. Granted their sincere conviction that birth control is ethically right, what possible moral or legal right have they to practice in a private hospital whose ethical code asserts it is wrong? Or has it somehow got to be nondemocratic for a hospital to have an ethical code?

However, enough of all this small stuff. Dr. Bowie is quite aware that these stock-in-trade incidents are completely inadequate to explain what he chooses to call Protestant "concern." Actually, they are to him like the bone or two out of which the Sunday-supplement archeologist constructs the museum-piece prehistoric monster. Only Dr. Bowie wants to exhibit a monster of the future, not the past. This future monster is, of course, a "Catholic America." And what Dr. Bowie at bottom is saying is this: "A future Catholic America would be exactly like contemporary Catholic Spain. How monstrous! Americans, beware!"

This is the very heart of the Protestant line being plugged today. One cannot, of course, do anything with it in a page. It is always a bit difficult to convince anyone that a bogey-man does not exist. And the difficulty is greater here because (to return to the previous metaphor) Dr. Bowie does indeed have his few scattered bones. He has Cavalli's article, a tag or two from Leo XIII, a proposition from the *Syllabus*, a fragment from a Spanish catechism, etc. What one would have to do, therefore, would be to prove that it is impossible or illegitimate to construct out of them his fearsome monster—a United States of the future that, if inhabited by a Catholic majority, would have the political structure and the mode of religio-social organization visible in contemporary Spain.

If this is what Dr. Bowie would wish me to prove, I quite frankly give up. For one thing it is like being asked, "When are you going to start beating your wife?" For another, as a Catholic theologian who knows a bit about political history, I have more sense than to regard past Catholic documents on Church and State as so many crystal balls in which to discern the exact shape of things to come. Even if one looks at these documents in their entirety and im-

mense number, and not (with Dr. Bowie) at a few splintered fragments, they do not contain political prophecy or a preview of constitutional history. If, for instance, one had attempted in 1076 to explain to Gregory VII the future constitutional concept, "religion of the State," which took shape in the nation-States of post-Reformation Europe, he would have been exceedingly puzzled; for he could not have understood the idea of a "nation-State" or of a "constitution." I am afraid, therefore, that I shall have to leave the crystal-gazing to Dr. Bowie; he seems to be much more authoritative about it than I should care to be. However, if I were to venture a prophesy, it would be that the development of the genuinely Catholic and democratic State will mean the end of the concept, "religion of the State" (on the Spanish or Cavalli model), as the constitutional form in which the doctrinal idea of the "freedom of the Church" has historically found its expression. I could explain this statement in roughly fifty pages.

V

There is another more profound reason for my unwillingness to follow Dr. Bowie onto his unsubstantial ground—the future of the United States Constitution in a hypothetically Catholic America. The reason is that this is not really what "concerns" him—what really gnaws at Protestant religious vitals. I should wish to put the matter delicately because it is a delicate matter. Protestants are not really afraid lest one day they become "second-class" citizens in the United States, as they maintain their co-religionists are in Spain today. This is what the psychologists call a "secondary affect." There is something deeper. They are wounded and angry because the Catholic Church considers Protestantism to be a second-class religion. They are wounded because they are conscious of being first-class people—better, some of them, than their Catholic neighbors. And they are angry at what must be taken by them as a disparagement of something they hold sacred. What they really want, as Dean Bowie implies, is the repudiation by the Catholic Church of "the flat assertion of her sole prerogative" of being the one true Church of Christ. At bottom, they are not seeking official papal assurance that Catholicism will never become in the United States "the religion of the State" in the Spanish sense; they seem to want the Pope himself to take his seat, as an equal among equals, at the table of the World Council of Churches. This, if I understand it, is the heart of the matter—the refusal of the Church to acknowledge the equality of the churches.

Here, however, is the point of irreducible difference. This refusal will continue to be made; for it is the obverse of an affirmation cardinal to Catholic faith.

It is quite literally an awful affirmation to make; and for a Catholic to make it with the slightest touch of arrogance would be irreligious in the extreme. However, make it he must, being ready the while to argue this theological question on its merits, with humility, with the tools of rational reflection and historical investigation, under the illumining influence of God's grace sought by prayer.

And for the rest, there remains a secondary question in another and lower order of ideas and life; I mean that of the equal friendship of men of different faiths in the political order of society. Modern developments have revealed this to be a political question separate from the theological question of the equality of religious faiths in the light of God's revealed law. The political question can be solved affirmatively, with that always limited measure of satisfaction that attends all human solutions. I know that the Catholic can give assurance that, whatever may have been historical situations of fact, there is nothing in any element of Catholic faith that requires the religious dissenter to be accounted a "second-class citizen" in a society of Catholics. Reciprocally (to voice at the end a Catholic concern about today's Protestant "concern"), he would wish the assurance that the anti-Roman bias inherent in Protestantism should not issue in prosecularist attitudes and policies in the civil order that will, he rightfully thinks, result in making all of us, Catholics and Protestants, second-class men in a society from which religion itself shall have been ruled as irrelevant.

This Helped Me

With the help of the Legion of Mary, I have gone through the list of the deceased of the parish since its founding. The names were first put on index cards, and these were sorted according to dates. Each month, I publish a list of the death anniversaries from former years, arranged according to days of the month, and according to the year of death. This list is distributed with the bulletin the Sunday before the first of the month, with a reminder to the people to pray, not only for their own, but for those who are forgotten.

What effect it has, I do not know. The same has been done for the deceased priests of the diocese, and I know that many of us hang the list in the sacristy and make a 'memento' for the brethren each day at Mass.—**Contributed.**

"Married By A Priest?"

An informal lecture on pastoral theology

Eugene Sephton

IT ISN'T an easy job and it's just made for gold-bricking—this business of taking the census. You hear stories about the fellows who rise briskly from the lunch table, take the stairs two at a time, pick up a good-sized wad of census cards, rush downstairs to the pastor's study where they carefully fill their fountain pens and sharpen a couple of pencils, make some such bright and ambitious remark as "Well—off to the wars!", stride out the front door with noisy vigor, swing down the block, make a sharp turn into the Rivoli, and settle down in a plush seat for the afternoon. It could happen. I just wonder what they do at the end of the census . . . Then, too, there are pastors who check the cards every night.

I've even heard of one pastor who has the curate call back the rectory every tenth house or so. That's the sort of fellow you *want* to work for, especially since he's good enough to cover the house for you while you're out frittering away your day climbing in and out of ashcans. You know what I mean. You feel that he's right in there pulling for you. And you can go your rounds with an easy mind because you know that if a sick call comes in, he will contact you if he has to call out the National Guard.

It seems to me—and of course I'm not the least bit objective about it——that I've been taking the census most of the time since my ordination. And if my pastors had had their way, I probably would have been taking it the rest of the time. I think that they are right. There is no better way of getting to know your people than by having your curate take up a census.

How It's Done

For seminarians who want to know what lies before them the day they pipe their *Adsum*, and for priests who like to compare experiences, this is the way I see the census. If your pastor is laying out your schedule, you will be around ringing your first doorbell in the middle of breakfast—the parishioner's breakfast, that is; yours you ate in the dark. But if you are permitted to do it your own way, you will appear on the doorstep at 9:30 or 10:00—assuming, of course, that you were unsuccessful in your attempts to think up a passable reason for not going out at all.

You have chosen the time with great cunning. The children are gone to school; breakfast dishes are washed; pop has gone to work, and mom is presentable. So you ring the doorbell.

One of the first things you discover is that a surprising number of doorbells don't work. (You

never quite make up your mind whether or not the people inside saw you first.) You knock on the door. Nothing happens. This is the point at which you show how serious you are about the whole business. You can mutter some appropriate remark and move on. Or you can go around and try the back door. This morning you are breathing fire. You go around to the back door.

There is no sidewalk around the house, which raises the suspicion that there is no back door. The driveway brings you, however, to what seems to be a porch. In your eagerness to get some information down on your first card, you push your way through a barberry hedge, scratching your leg and tearing a small hole in your trousers.

Enter Boy

Suddenly, from the shadow of the porch, a huge beast leaps out snarling. You very nearly clear the hedge with your back-flip. You remember about fear and the flow of adrenalin and how dogs reportedly smell it, but you have no idea of how to stop either the fear or the adrenalin.

You back away murmuring "O.K., boy—nice boy." But boy isn't having any. By now you fairly reek of adrenalin. Beads of adrenalin break out on your forehead. Boy advances stiff-legged. You begin to back away, but your feet slip in the pool of adrenalin.

Somehow, though, you always get out of this situations by frank and cowardly flight, by the sudden coming of a more attractive bit of prey—such as a cat, or by the appearance of the householder, who always assures you that boy doesn't bite, a superstition based on the fact that boy has never bitten her. You remain firmly of the opinion that boy has bitten everyone else he has ever met.

In any case, you finally make the porch. You undertsand now why there is no sidewalk around the house. It's clear that no one has used the back door since the place was built. You would return to the front except that boy is still in the neighborhood. Retreat cut off, you go forward. You step over a trash can—into another. You pound on the door, not knowing whether it is the kitchen door or an outer door so far removed from the inhabitants that they can't possibly hear you. And you don't care. By this time you are hoping that they won't answer. Your spirit has been broken and you are willing to spend the rest of the morning on the porch where it is safe. You would like some time to compose yourself and, maybe, have a good cry for emotional release before facing people. That is a sure sign that someone will appear. Just before you can convince yourself that no one is home, the door opens an inch and a half.

The Opportune Moment

Remember what I said about the time being set just right for the first visit? Well, the man of the house hasn't gone to work

at all. He works nights and you just woke him up. And the children aren't in school. They have the German measles. Mother answers the door. You don't know this at first, because all you can see is one side of her nose and a thin strip of chin. But you soon find out that she has been in bed, too, and the house is a mess. She utters a startled exclamation, excuses herself, and closes the door. You stand on the porch and scuff at the door-mat. At this juncture, every family on the block knows you are out and they are all probably busy stuffing their doorbells. Curious neighbors' children peer through the hedges and fences. You finally get inside . . .

The harrassed lady of the house doesn't give you a chance to tell what you want for the first five minutes. She's too busy explaining why she was in bed and why the house is upset and apologizing for her appearance.

If she only knew, you wouldn't care if she were wearing an old potato sack; you wouldn't care if the coal were piled under the kitchen table. You have no reaction to such things. You have become a cold machine, unfeeling and incurious. All you want is to get that first card filled out and hit the road. If, in answer to your question about her husband, she said, "I just murdered him," you would unblinkingly cross his name off the card and go on to the next question. But she thinks you are taking sidelong glances at the spots on the tablecloth. You haven't even seen the table.

"Who Is It, Myrtle?"

The husband, who had got to sleep about fifteen minutes before your arrival, keeps calling from the bedroom in an unpleasant tone, "Who is it, Myrtle?" The woman hisses impatiently, "Just a minute, Elmer," and turns a nervous smile on you.

You clear your throat and begin the question again. From the bedroom comes a louder "Who is it, Myrtle?" Two kids with measles are now standing in the doorway and staring at you; another cries somewhere for a glass of water. You feel helplessly that you have effectively destroyed the peace of this household for weeks to come.

At long last you rise to go. Myrtle insists that you use the front door, but you are the democratic type—close to the people. You stubbornly go out the back way. Tripping over the forgotten trashcan, you catch at the porch post. Clinging precariously with one hand, you raise your hat with the other and cast an embarrassed smile back at Myrtle. You remember to wave at the children and say something real nice so that they will like priests and be kind to them when they grow up.

This all takes a great deal of your attention and it is almost too late when you see boy. He is coming at you from the garage, close to the ground, teeth bared. You beat him to

the car by the scantest of margins. As you push the starter, the last sound you hear from the house is

"The priest? What the hell did he want?"

"Shh! Be careful, Elmer! He'll hear you!"

Then a window slams shut.

There certainly is no substitute for getting out and meeting the people . . .

Interesting Variety

Now, of course, not every visit goes like that. Sometimes they have two dogs. And sometimes you don't even get inside.

A not uncommon reply to your cheery smile and jovial, "I'm Father So-and-so from St. Catherine's," is "Yeah?"

You brace yourself and, with a lilt in your voice, you say, "Yes. I'm taking the census."

"Yeah?"

At this point, it is quite clear that the householder thinks the whole business can be transacted very tidily through the screen-door. So you flash your teeth and, with boyish good humor touched with humility, you say, "May I come in for a minute?"

Not more than one in a thousand leaves you outside after that—and that one probably has a dead body behind the door; you can't exactly blame him for wanting privacy under the circumstances.

Then there are the ones who stick their head out of a second-floor window and conduct the conversation from there. Unless you get immediate control of the situation, you will likely find yourself in the midst of passers-by while you're screaming, "You say he left you six years ago?"

In this case, the best census-takers recommend a 'phone call from the nearest drug store. The laxists offer the alternative of a little notation on the card, "Not in—1949."

Perpetual or Recurrent Census?

At the end of the census, you are going to have a lot of those "not-in" cards, no matter how sincere you are about the job. In fact, that's one of the most annoying things about a census. You're never through. It's never done. There is always someone you haven't been able to find—or find at home. Some places very methodically take a rapid census every year and depend on the law of averages to fill in the blanks for them. Some individuals prefer to take a more leisurely census and keep going back to the blank spots. That means the census is a more or less continuous activity.

But any way you handle it, the census undoubtedly accomplishes a tremendous amount that could not be done in any other way. Some of the hazards of the job I have mentioned. The consolations are revalidations, reception of the Sacraments after a long time, and just getting to know the people. That's where the life of the parish lies—in the people; end even if you have to meet them the hard way, as in the case of Myrtle and Elmer, it's pleasant being able to meet

them the next time as individuals instead of names on a parish list. You may even get to know boy so well that he won't bite you!

It certainly makes a census a lot easier when everyone in the rectory is in on it, in so far as that is reasonable and practical. But even if you must do a solo, there is more satisfaction than resentment in it. You know a lot of good will come out of it and you'll always get a number of laughs.

As for the dogs—well, as the sergeant at Verdun or some place said, "Whaddya wanna do, live forever?"

Incidentally, I'm working on a little instrument that may change the face of census-taking. I call it the adrenalin-control and will let you in on it as soon as I get it perfected. In the meantime, the most practical defense I've found is to carry a kitten stuffed in each pocket. When boy shows up, let one of the felines loose. It is a diversionary tactic that has saved many a hyper-adrenalic like myself. And the little rascals are glad to do it for the Church.

Guaranteed For Wear

A clergyman was anxious to introduce some new hymnbooks to his congregation so he directed his assistant to make an announcement to that effect immediately after his sermon.

But it so happened that the assistant had an announcement of his own to make, as follows:

"All those who have children they wish to be baptized, please hand in their names at once."

The clergyman, who was rather deaf, then arose and said:

"And I wish to say, for the benefit of those who haven't any, that they may be obtained from me any day between three and four o'clock. The ordinary little ones are 15c, and the special ones with red backs are 25c each."—**The Liguorian.**

Financial Tip

A temperance lecturer had warmed up to her subject. "Who has the most money to spend?" she thundered. "Who drives around in the finest car? The saloon keeper! Who has the finest fur coats? The saloon keeper's wife! And who pays for these pleasures?—You do, my friend, you do!"

Several days later a man and his wife who had been in the audience stopped the lecturer on the stand and thanked her for her advice. "I am glad indeed," said the lecturer, "that you have given up drink."

"Oh, we haven't done that," said the man. "We've bought a saloon."—**Future.**

Code and Cult

P. J. Lydon, D.D.

St. Patrick's Seminary
Menlo Park, California

IS A purely civil marriage of a Catholic, contracted in good faith as to validity, a putative marriage?

No. It was, however, disputed until recently. But on January 26, 1949, the Commission of Interpretation declared that a putative marriage of Catholics must have the solemn form and hence that the children are not made legitimate by a civil marriage of Catholics regardless of good faith (C. 1015).

The children, however, can be rendered legitimate by Canon 1116, or 1051 (per se) or by Canon 1138. This is by Canonical favor.

Of what color must the Sanctuary lamp be?

It need not be red; it can be of plain, uncolored glass. The light is produced from olive oil or from a wax candle. Electric light is not permitted except as a last resort (C. 1271).

How long will it take to get an answer from Rome on so-called "Montana cases"?

Some chanceries wait for a year or a year and a quarter.

The answer is not always favorable, because the proofs are not fully satisfactory. The marriage of a baptized non-Catholic to a certainly unbaptized person contracted since May 19, 1918 (Code) can be dissolved under certain conditions (Montana case). The marriage of a doubtfully baptized couple cannot be dissolved by the Privilege of the Faith (H.O. June 10, 1937). The marriage of a doubtfully baptized person to a certainly unbaptized one must be sent to the Holy Office upon the conversion of either party (H.O. June 10, 1937). The diocesan chancery cannot settle the matter.

Is it a grave matter to baptize solemnly without any sponsor?

The Code requires a sponsor if one can be obtained. It is not considered grave by good authors to dispense with sponsors.

Even in private baptism a sponsor should be used if one can be easily secured (C. 762). The sponsor must be a practical Catholic. There can be only two at most. If the parents give a non-Christian name, the priest should try to have them change their intention. If he cannot succeed, the priest is to add a Christian name and insert both names in the register (C. 761).

Where can I find an extended treatment of the question of valid and licit Mass wine?

See *Ecclesiastical Review*, July, 1938, pp. 19-45; also Bouscaren, *Digest*, vols. I and II; Cappello, Vol. I, *De Sacramentis*.

Magazines Disapproved

BY THE

National Organization for Decent Literature

October, 1949

FOR THE INFORMATION OF COMMITTEES AND DEALERS, BUT NOT FOR PUBLICATION
CODE FOR CLEAN READING

Periodicals are listed, which

(1) glorify or condone reprehensible characters or reprehensible acts;
(2) contain material offensively "sexy";
(3) feature illicit love;
(4) carry illustrations indecent or suggestive, or
(5) Advertise wares for the prurient-minded.

It will please the readers to learn that many magazines which had been on this objectionable list have discontinued publication during the recent months. New magazines are also appearing every month, but they will have our attention for your guidance in future reports.

The following magazines are held to offend against one or more provisions of the above code.

MAGAZINES STILL PROCURABLE IN MANY PLACES

Amazing Detective
Authentic Detective
Army Laughs

Beauty Parade
Best Songs
Best True Fact Detective
Big Detective Cases
Big Song Magazine
Blonde Baggage
Breezy Stories
Buddies

Cartoon Humor
Cheers
Comedy
Crime Detective
Crime Exposed
Charley Jones Laugh Book
Confidential Detective

Detective Book Magazine
Detective World
District Attorney Detective

Eye
Eyefull
Experiences

Fact Detective
Famous Police Cases
Fantastic Adventures
Fact Detective Yearbook
Flirt
Front Page Detective
Fun Parade
Federal Crime Detective

Gaiety

Headquarters Detective
Human Detective

I Confess
Intimate Romances

Joker

Laff
Laff-Annual
Life Romances
Line-up Detective
Love Diary

Movie Fan
Movie Life
Movie Play
Movie Spotlight
My Romance

National Detective Cases
Night and Day

Official Detective Stories

Pack of Fun
Peek
Personal Romances
Picture Show
Pix
Police Record Detective
Popular Psychology Guide
Popular Songs
Pepper
Police Detective

Real Detective
Real Detective Cases
Real Story
Real Western
Revealing Detective

Screwball
Secrets
Sensational Detective Cases
Show Girls
Sir
Smash Detective Cases
Smiles
Sports Action
Strength & Health
Special Detective
Startling Detective

Taboo
Ten True Crimes
Timely Detective
Titter
True Crimes Detective
Tru-Life Detective Cases
True Crime Cases
True Police Cases

Uncensored Detective
Underworld Detective

Western Trails
Wings
Wink
Wit and Humor
Whisper
Your Psychology

The Orphan

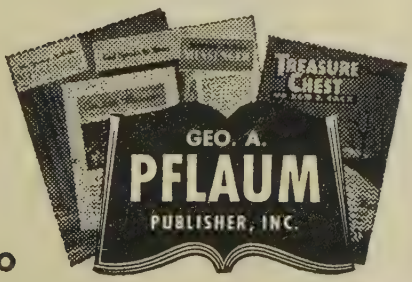
Her father and mother are both alive, but she is an orphan just the same. She and 2,000,000 other boys and girls just like her are Catholic pupils who do not enjoy the advantages of a Catholic-school education. During the critical formative years, these children are intellectual and spiritual orphans.

The *Confraternity* Editions of the weekly MESSENGERS are designed to give vital aid in the religious instruction of these pupils who do not attend Catholic schools. Based on the revised Baltimore Catechism and containing the Catechism questions, the religious-instruction material is skillfully blended with real-life situations and problems. To catch and hold the interest of the young reader, recreational material—such as stories and activity projects—are also included.

Teachers who have used the *Confraternity* MESSENGERS program are unqualified in their praise of the help it has given them. Each age group is covered—The YOUNG CATHOLIC MESSENGER, *Confraternity* Edition (grades 6 to 9); The JUNIOR CATHOLIC MESSENGER, *Confraternity* Edition (grades 3 to 6); OUR LITTLE MESSENGER, *Confraternity* Edition (grades 2-3). Complimentary sample copies will gladly be sent on request.

P.S. Have you seen the MESSENGER Workbooks in Religion? There are eight of them and they ideally complement the *Confraternity* MESSENGERS.

124 E. THIRD STREET, DAYTON



OHIO

Just For Your Information (II)

Lon Francis

Behind the background of Freemasonry

A third objective for which Masonry claims it stands is "Toleration." But writing on that subject in the November, 1921, number of *The New Age*, page 498, the editor makes this exception:

"When the Roman Catholic Church, or that of any other faith or religion, behind the guise of that religion, sets up a church or hierarchy which makes use of the ignorance, the superstition, the cupidity or lust of power of its devotees to enable it to enter the realm of politics, of temporal power, of civic domination, and strives in its dual capacity to dominate the governmental powers reserved for all the people, and as an autocratic power to rule free people in the interest of that church or hierarchy, then **we are unreservedly against and at enmity with that church or hierarchy**, because its usefulness is being misused and misdirected, its influence is permitted to be and is exercised against the best interests of our country, a dangerous condition being stirred up among the citizens which tends to throw doubt on all religion of whatever kind or complexion.

"The above is a fair and unbiased statement of the attitude of the Roman Catholic Church and hierarchy in this country and in all the world; therefore be it definitely stated that **we are unreservedly against the said church and hierarchy**, will use our best endeavors to defeat and overthrow their designs in this country, and we count upon the backing, the aid and assistance of all genuine American citizens to bring about that end . . ."

Warns Against Help To Non-Public Schools

In the year 1920 the Supreme Council put itself on record as favoring a Federal Department of Education, with a Secretary in the President's Cabinet; Federal aid for public-school purposes; a national university at Washington; opposition to every attempt to appropriate public monies directly or indirectly for the support of sectarian institutions. In the November number of *The New Age* of that year the editor, speaking of that resolution, wrote:

"The Supreme Council is on record as strongly in favor of *compelling attendance* of all children in the public schools, at least as far as the eighth grade. It believes the stamping out of snobbery and of all vicious 'isms' and the inculcation of love of country and neighbor is essential to the interest of true democracy, and that its accomplishment is best attained and the foundation of future citizenship most firmly laid by means of a system under which the son of the richest and the son of the poorest, the daughter of the haughtiest and the daughter of the humblest study and play in the same environment."

You probably have noted that

other organizations opposed to religious instruction in the schools, including the American Jewish Congress, the Unitarians, the Seventh Day Adventists, the Southern Baptist Convention, have used the above argument.

Supreme Council Of The World

We have already observed that the Southern Jurisdiction of Scottish Rite Freemasonry claims to be the "Mother Supreme Council of the World." The Supreme Grand Commander of the Southern Jurisdiction spends most of his time traveling throughout the world visiting Masonic Lodges, making it clear that the Mother Superior Council, located in Washington, D. C., is the court of last resort. That Supreme Mother Council arranged a special meeting in Christ's Church, Dublin, twenty years ago, about which time *The New Age* made this observation:

"The Scottish Rite, Supreme Council 33° must pass on every act of every body of lesser rank before approval can be had. The Blue Lodge, the Scottish Rite, the Grand Chapter of Prince Masons, vises everything before it becomes law . . . Thus you see that the Supreme Council 33° Ancient and Accepted Scottish Rite, is for all the Court of Last Resort."

Ireland was the *first* to have a Scottish Rite Grand Lodge set up from the United States, and France the second. Dublin was one of the last international headquarters of the Grand Orient, which before the war was in Prague. Recognized Supreme Councils of the Ancient and Accepted Scottish Rite exist in the following places:

Washington, for the Southern Jurisdiction; Boston, for the Northern Jurisdiction; Guatemala, for Central America; Mexico City, for Mexico; Buenos Aires, for Argentina; Rio de Janeiro, for Brazil; Santiago, for Chile; Colon, for West India Island; Cartagena, for Columbia; Santo Domingo, for the Dominican Republic; Asuncion, for Paraguay; Caracas, for Venezuela; Montevideo, for Uruguay; Brussels, for Belgium; London, for England; Dublin, for Ireland; Edinburgh, for Scotland; Paris, for France; Athens, for Greece; Florence, for Italy; Madrid, for Spain; Lisbon, for Portugal; Lausanne, for Switzerland; Cairo, for Egypt.

There also existed (until recently suppressed) Supreme Councils in Hungary, Luxemburg, Turkey and in the Provinces of Naples, Palermo and Rome, for Italy.

Recognized as the Mother Council of all these is the Southern Jurisdiction in the United States. It was this Mother Supreme Council which founded the *Fellowship Forum* in Washington, a Klan paper which had sister-papers in many states. In the first number there appeared letters of endorsement from President Harding and Senator Underwood. The writer wrote to both these gentlemen to ask for the reason why. The late President Harding admitted that he had sent a letter to the editor, which was not intended for use and which was based on a misconception of the purpose of

the paper. Underwood answered that he had been informed that the *Fellowship Forum* would be a "farm" paper, and that his endorsement and contribution of $100.00 were based on his approval of that sort of enterprise. A subhead carried in the title of the *Fellowship Forum* read "Freemasonry's Representative at the National Capital." After President Harding and Senator Underwood remonstrated with *The Forum,* at our request, that subhead was removed.

We could fill a large volume reporting activities of Freemasonry in Europe, particularly of the *Grand Orient,* the atheistic brand, with which the Southern Jurisdiction of Scottish Rite Freemasonry has a friendly relationship, according to its own admission.

Comte de Saint-Aulaire wrote a book entitled "Geneva Versus Peace," published by Sheed and Ward, in 1937, in which, on page 9, we read, "The secrets which have reference to the destinies of nations, before they speedily become open secrets, are the property of international bankers, Masonic Lodges, Socialists and radical causes—in a word, of all those *occult powers* which control or exploit the world through the nominal powers of the world."

They were opposed to a federation of the Christian states, running as buffer states from the Baltic to the Black Sea, between Germany and Russia. Had these states been allowed true freedom to federate, they, counting more than 120-million people, could have made both Germany and Russia behave, and have saved the world all its trouble from Germany's surrender to the present time. Today these small nations are practically all behind the Iron Curtain, and dominated by Russia.

It might be noted incidentally that most of the clergymen who formed the organization "Protestants and Other Americans United," so active today, and gloating over its success in preventing Catholic school participation in Federal Aid, are themselves Freemasons.

Must Masons Actually Believe In God?

From an article by Dr. Paul Carus, which was published in the July, 1914, number of *The New Age* at the special request of its editor, we find this explanation of the demand that Masons believe in God:

"In Freemasonry God is not a dogma, but a symbol. The word God stands for the authority of righteousness, and by believing in God Masons mean that they recognize the principle that there is a moral ideal to be observed, and that this moral ideal is a binding principle of conduct for every human being. By its proposal to seek God Freemasonry does not intend to spread a religious doctrine, but it uses this symbol to cultivate a moral idealism which insists on a feeling of responsibility and duty, and Freemasons claim

that in this point all men should agree if they are but rightly developed—in spite of whatever different opinion they may cherish concerning the word God and church affiliations."

The man who embraces Freemasonry, of the Scottish or York Rite, is *expected* to express a belief in God, at least as the Supreme Architect of the Universe. But when the Frenchman, M. Henri Martin, wrote in the October, 1866, number of the *Siecle,* that such profession of belief in God was necessary, he aroused a real storm among Masons in his own country. Brother Henri Brisson, a member of the National Assembly, accused him of being "an intolerant sectarian," and said *(Le Temps,* November 4, 1866):

"If to acknowledge this Great Architect were a primary dogma of Freemasonry, there would be neither liberty of conscience or freedom of opinion among the Masons."

Henri Martin felt that he was justified in calling Masonry theistic because in all its official documents appear the words:

"To the glory of the Great Architect of the Universe."

This is only one of the deceptions of which the Grand Orient was guilty.

Other Masons pointed to a report of a General Commission of Freemasons held in 1863 to refute Henri Martin. In this report we read:

"Freemasonry is an institution *removed from all yoke of Church or priesthood, from all caprices of Revelations and from all the hypotheses of the mystics" (Le Monde-Maconnique,* November, 1866 pp. 439-441).

At a Masonic Convention held in France in 1865, sixty delegates proposed motions demanding "the absolute abolition of all formulas affirming the existence of God"—yet the formula was retained. But we also read *(Le Monde-Maconnique,* November, 1866, p. 412):

"In its sitting of the 26th October the first section of the great Central Lodge (Scottish Rite) *composed of deputies elected by each of the lodges of their obedience,* declared that, according to their ideas, Freemasonry had no business to affirm the existence of God."

In *Le Monde-Maconnique,* July, 1867, the editor writes:

"Freemasonry remains the universal temple, eternally open to atheists as well as pantheists."

Reporting on the General Assembly of the Grand Orient on June 13, 1867, *Le Monde-Maconnique* (August, 1866, p. 220) observed:

"Freemasonry, by affirming the idea of God, would pass into the condition of a church."

Proudhon is glorified by French Freemasonry as "a master mind of the nineteenth century." As a Freemason he accused God of being "the author of evil and the instigator of war."

In the Liege Congress to

which reference is made in the *Monde-Maconnique,* (August, 1866), the young members called on the Congress to engage in a campaign "of hatred of God, war on God," and the following professions of faith were proposed:

"I affirm that the *name of God* is a word *void of sense*

"We must not only place ourselves above different religions, *but above all belief in any God whatever.*

"It is *only fools who speak and dream still of a God—Liege Lodge,* 1865, A. Neut. XI, p. 287.

Even back in 1837 the Grand Orient of Belgium "had freed national Freemasonry from all religious and philosophic dogmas . . . The 'Grand Orient' prescribes no dogma whatever. If the principle of the immortality of the soul should appear in its rituals or in its formularies, if the idea of God should be produced under the denomination of the 'Great Architect of the Universe,' *it is because such are the traditions of the Order.* But this formula is binding on no man's conscience. In these days it would be puerile to strive to raise questions which *can lead to no possible solution!" (Le Monde-Maconnique,* 1866, p. 421).

In *Le Monde-Maconnique* (Vol. IV, p. 657), it is clearly declared that

"God, the Great Architect of the Universie, is a generic denomination which all the world may accept, even those who do not believe in God."

When the Vatican Council was called to convene in Rome in 1870, the Grand Orient called together Councils in Brussels, Naples, and Paris (in Masonic language, *Conventions).* The Paris Convention was announced by a circular of the Grand Master of the Orient, General Mellinet, dated October 4, 1869. We quote from this circular:

"The undersigned, considering that, under present circumstances, in the face of the *Oecumenical Council* which is about to open, *it is important* that Freemasonry *should solemnly affirm its great principles* . . . etc.

"Invite the T . . . H . . . (most mighty Grand Master and the Council of the Order) to convoke on the 8th December next, a 'Convent' (convention) of the delegates of all the workshops of obedience, of those of the other rites, and of foreign lodges, to elaborate and vote *a manifesto which shall be the expression of this affirmation."*

(The signatures follow.)

(Signed) Mellinet

'Grand Master of the Order'

Note that this Masonic Convention was called "in the face of the Oecumenical Council" (of the Catholic Church). Statutes were drawn by the Paris Council, Article 10 of which was designed to prevent any Freemason from being buried with religious rites. It reads:

" 'Art. 10.—Lest the freethinker should be prevented at

the moment of death, by strange influences (those of his own family), from fulfilling HIS OBLIGATIONS COMMITTEE, he will remit to three of the brothers (to facilitate their mission in such a case) a MANDATE, of which there shall be at least three official copies, giving full authority to these brothers to protest loudly, *if, for any reason whatsoever,* his formal will and resolution should be disregarded *to be buried* without any kind of religious rite'" (quoted in the *Monde-Maconnique,* Vol. 1).

The Grand Orient endorsed the principle of the *Paris Commune,* namely that

"Morality is independent of all religious hypotheses, and

"all religious instruction should be suppressed because faith in God takes away the dignity of man, troubles his reason and may lead him to the abandonment of all morality"—*(Le Monde - Maconnique,* October, 1866, pp. 372-373).

Addendum

Are we to believe that every Mason has been impressed with the idea that he must be an opponent of the Catholic religion?

No, that is not to be assumed, because one becomes a full-fledged member of the Masonic Order by taking the first three degrees, but in those degrees there is no word of anti-Catholicism uttered. These degrees deal with ideals and principles to which every Catholic would subscribe, to fraternity, charity, brotherhood. In fact before the Church placed its ban on Freemasonry many Catholics had belonged to the order, and were rather surprised to learn that they could not be both Masons and Catholics.

Catholic members and even non-Catholic members, who would not be in sympathy with the lessons taught in the higher degrees would never have an opportunity to be initiated into them. Those who are admitted to the last few degrees are hand-picked.

Hence the majority of Freemasons would be able honestly to declare that their Order is not anti-Catholic in spirit—because they never were so informed. If, on the other hand, these Masons, holding only the lower degrees, read Masonic journals, it would not take long for them to note that the spirit of the Order *is* anti-Catholic.

Is the Catholic Church the only one which prohibits her members from affiliating with Freemasonry?

No, it is not. In fact during half the life of our Republic Masonry was regard suspiciously by most people, and all the churches were opposed to it.

Masonic members, running for high office in the land, were defeated for no other reason than that they held membership in the Masonic Order.

President John Quincy Adams had quite a controversy with high members of the Order during his day. We hold copies of several lengthy letters he wrote

in denunciation of Freemasonry on the score of its secret character, and on the score of the harm it could do to the nation by secret plotting.

Lutherans, the United Brethren and a number of other sects forbid their members to be affiliated with Freemasonry.

What is written in this article is an exposition of the declared aims and purposes of Scottish Rite Freemasonry, especially of the Southern Jurisdiction and of the anti-Catholic spirit manifested in practically every number of the official organ *The New Age*.

We have carefully striven not to write any ideas of our own into this article so that no one may accuse our criticism as embodying our own ideas rather than the teaching of the Order itself in its official periodicals.

Tying the Knot

A missionary working among the natives in the "back woods" of the Hawaiian Islands had great difficulty in making the members of his flock understand the meaning of the Christian marriage ceremony. They did not, in fact, feel that they were properly married until he worked out this series of questions:

To the man: "You savvy this woman?"
"Yes."
"You likee?"
"Yes."
"By and by you no kick out?"
"No."
And then to the woman: "You savvy this man?"
"Yes."
"You likee?"
"Yes."
"By and by you no kick out?"
"No."
"Pau. (Done!)"

—The Liguorian.

No Time For Quarreling

Pat was thought to be dying. A friend at his bedside asked:

"Have you made your peace with God and renounced the devil?"

"I've made peace with God," Pat replied, "but right now I'm in no position to antagonize anyone."

Recruiting for Instruction

The convert class in operation

John A. O'Brien, Ph.D.

THE first step we took in recruiting prospects for instruction was to launch a campaign of prayer. Priests and parishioners were asked to pray daily for the fruitfulness of our joint undertaking, especially to say the Rosary each day; the Sisters in the school and their pupils were likewise enlisted in this holy crusade of prayer. Such a campaign not only wins the blessing of God upon the undertaking but also drives home to the people the important truth that conversion is traceable primarily to the grace of God, that faith is a gift which is given in response to prayer, that God is the only real convert maker and that we are but His humble instruments.

This campaign of prayer was launched at the same time the drive for prospects was begun; and it was carried on until the class of instruction was completed and the converts received. This crusade of prayer is basic and all-important; it is the very heart and soul of the undertaking; without it, our appeals would have been fruitless—like beating an empty barrel and getting nothing but hollow echoes in return. To that earnest campaign of prayer, in which the entire parish participated so wholeheartedly, is to be attributed whatever harvest was gathered.

A sermon was preached at all the Masses on the Sunday on which the campaign was launched, stressing the duty of the laity to win souls for Christ. This is a theme which needs to be stressed repeatedly in our churches; for few of our lay people seem aware that they are expected to assist actively in the extension of Christ's kingdom among the souls of men. We set forth the words addressed by Christ to all His followers: "Go ye into the whole world and preach the Gospel to every creature." We explained that these words impose a divine obligation binding in conscience upon every man, woman and youth to win souls for Christ; that the rapid extension of the infant Church was due largely to the zeal with which all Christians won adherents for Christ; and that God will hold each individual to strict accountability for his stewardship in this matter.

Announcement At Masses

This was followed with an announcement of the forthcoming class of instruction at all the Masses on the three subsequent Sundays. All were requested to pass on the invitation to their non-Catholic friends and to offer to accompany them to the lectures.

At the church door ushers distributed 1500 copies of each of

the two pamphlets: *Why Not Investigate The Catholic Religion?* (Our Sunday Visitor Press) and *How To Find Christ's Church* (Catholic Information Society of New York). These pamphlets were written for the specific purpose of interesting non-Catholics in the systematic study of the Catholic religion and thus aid in recruiting prospects for public information lectures. The parishioners were requested to read these pamphlets and then pass them on to non-Catholic friends and neighbors.

Knowing how unpredictable is the response to general announcements—usually in inverse proportion to the number present—we supplemented such announcements by personal requests to the Legion of Mary, the ushers and other "live wire" members to meet with us in the school hall on Wednesday night. We invited about 40 persons and 35 actually showed up. The purpose of assembling this group was to pool the names of prospects, suggest appropriate members to approach them and to discuss the technique of salesmanship involved in this enterprise.

This group met each Wednesday evening for three consecutive weeks and reported prospects secured. This small band of zealous men and women digs up more prospects, we invariably find, than the other thousand members in the parish put together; the latter usually follow the well-established policy of "letting George do it," and rarely produce more than a measly half-dozen prospects.

This in spite of the fact that a sermon on the duty of the laity to win converts has been preached to them and that they were exhorted on the three following Sundays to invite a non-Catholic friend. Their performance offers grim evidence of their dense and obdurate unawareness of any duty in this matter and of the need of starting to instill this knowledge into the minds of the pupils in our grade schools and of continuing to stress it frequently in our high schools and colleges as well as to proclaim it frequently from our pulpits. Only by such persistent efforts shall we be able to imbue them with the zeal for winning souls in accordance with the mind of Christ.

Most Effective Agency

The most effective single agency in recruiting prospects is the improvised group of 35 members previously mentioned; it is of the utmost importance that they be called together each week to report upon the results of their recruiting. Members derive many valuable suggestions as to likely prospects and methods of approaching them; scarcely less important is the enthusiasm and inspiration engendered at such meetings, at the close of which we always spoke words of encouragement and appreciation. Members vied with one another in striving to

report the largest number of prospects; and they were generous in their applause for the one who excelled in this wholesome competition.

As a result of such spirited rivalry, it is not uncommon to have some members line up half a dozen prospects. Without the steady, systematic and determined efforts of such a group, working under the direction of the priests, we would have had grave misgivings as to the attendance at our public information lectures. Such a group usually recruits the vast majority of the prospects and gives assurance that the speaker will have an audience of respectable proportions.

The pastor sent out letters of invitation to the non-Catholic spouses in all the mixed marriages in the parish; these letters were supplemented with personal visits during which the pastor or his assistant invited both parties to attend the lectures. This is a fruitful source of recruits; usually more fruitful when the invitation is extended early in their married life; for one's mode of life tends rapidly to crystallize into habits which harden with the passing years. Naturally, the pastor's invitation will be more fruitful if the Catholic partner adds to it his own earnest invitation and follows it up with his earnest prayers.

Newspaper Publicity

A news story concerning the series of public information lectures was prepared and sent to the editor of the local paper. In the release we pointed out that the series was designed to present in an expositional and noncontroversial manner the main teachings of the Catholic religion and would afford the general public an opportunity to clear away many common misconceptions. The series was presented as a contribution to the movement, current in many communities, to increase harmony and good will among people of all faiths by removing false impressions and misunderstandings.

An invitation was extended to all interested and the assurance was given that no one would be asked to embrace the Catholic faith and that no collections would be taken up. This feature story, along with a picture of the pastor, was published about ten days before the launching of the series, and was followed by a short item announcing the title of the first lecture: this was published in the issue the evening preceding the lecture. We followed the practice of sending to the newspaper, a day in advance, the title of each lecture; on the morning after the lecture a few paragraphs embodying the high lights were likewise sent to the editor.

These brief news items, repeating as they did, the time and the place of the lectures, served to keep the series before the general public; indeed, we doubt that there were many, if any, families in that community un-

aware of the opportunity offered to them to hear about the teachings and practices of the Catholic faith. It was valuable publicity and it cost nothing but the labor of preparing it; we will admit, however, that the editor to whom we sent our releases before and after each lecture seemed to breathe a sigh of relief when we brought him, along with our thanks for his kindness, the last news item—the story of the reception of a group of the people attending the lectures which his paper had publicized so well.

In addition to the news releases, ads featuring each of the 24 lectures were run; they were paid for by a generous parishioner who took this means of participating in the campaign for prospects. How effective were the ads? We have no means of knowing. It seems reasonable to suppose that they attracted some; certain it is, however, that they predisposed the editor to give space to our numerous news items.

We are inclined to think that these latter are perhaps more widely read than the ads; as the most important of all we would rate the initial news story announcing the series, especially when a picture of the pastor is published with the story; the pastor sponsoring the series must be willing to undergo that inroad upon his privacy for the good of the cause. He will find it easier to do this if he remembers the words of St. Paul, the greatest convert-winner of all times: "We are made a spectacle to the world, and to angels and to men."

The First Meeting

The arrival of the evening for the first lecture found us with some anxiety and wonderment; we had broadcast the news of the lectures quite thoroughly, but the venture was a new one in that community and how many outsiders would actually show up was very much a question in our minds. The pastor, the assistant and the writer went over to the hall a half-hour before the time scheduled for the lecture. People began drifting in; and by lecture time about 75 had arrived. We welcomed them cordially as they entered and endeavored to make them feel at home. Slightly less than half turned out to be outsiders; the others were Catholics who had either accompanied non-Catholic friends or had felt rusty in the knowledge of their faith and wished to "brush up" in it. We had invited them to come for such a purpose and were delighted that so many turned out.

We passed cards around so that we could get the names, addresses and telephone numbers of each non-Catholic and a notation of the name of his Catholic friend if any such accompanied him. The pastor presented each person with a copy of a book explaining the teachings of the Catholic religion, written particularly for non-Catholics.

This was used as a text; and all were asked to read it carefully and to test their mastery of it by answering the questions at the end of each chapter.

Despite inclement weather and some heavy snows, the attendance held up remarkably well. We three priests went over to the hall regularly a half-hour before time; we would greet each member as he arrived and one of us would take a seat next to him. Each of us would thus manage to spend ten minutes or so with three non-Catholics; we would inquire how the inquirer was progressing, add a little further light on any teaching that seemed a bit obscure, and speak a hearty word of encouragement. We would ask some to remain after the lecture for similar individual conferences. Thus we could compare notes, appraising the progress of each and getting the judgment of one another as to the members who might need special help or perhaps encouragement because of obstacles in the way.

Individual Conferences

In this manner we were able to have individual conferences with a dozen or so each evening. If we found any member with a problem that demanded special attention we made an appointment for him at the rectory so that it could be solved as soon as possible and thus allow him to concentrate with undisturbed attention upon the subject matter of the succeeding lectures. From the short clinics we would hold in the rectory after each lecture we derived much help and felt surer in our appraisal of each member as a result of pooling our judgments.

Where there are two or even three priests in a parish they can all participate most helpfully in the manner mentioned: they can easily supplement the class method of instruction with abundant personal contact and conference. Even where there is but one priest, he can follow the procedure mentioned and thus keep his finger upon the pulse of each member. Through some such arrangement as we have outlined, a priest can instruct 20 or 30 or even 40 with approximately the same effectiveness and thoroughness as he could instruct a single person. There need be no lack of adequate contact with the individual—and there should not be. Indeed, in any properly conducted class in high school or college the teacher will supplement his group instruction by checking with each individual and making himself available for the further elucidation of any point; the instructor of a class for inquirers can certainly do the same.

From the very beginning we stressed the need of prayer: we ended the first meeting with the corporate recitation of the Lord's prayer. Gradually we encouraged them to learn an additional prayer for each meeting until all the common prayers (given in the appendix of the book) were

memorized. Then we would recite these prayers together at the end of each lecture.

Tour of the Church

A feature of the series, which all seemed to find particularly helpful and enlightening was the tour of the church; during this we explained the purpose of the statues and holy pictures, the method of making the Way of the Cross and the use of the holy water. We showed them the altar linens and the sanctuary lamp; we explained the altar, candles, the altar stone and other sacramentals.

We walked slowly down through the church, giving the members an opportunity to ask the meaning of anything that attracted their interest. The questions were numerous; they revealed how much there is in a Catholic Church that is a mystery to outsiders. Getting down towards the confessionals, we asked how many had heard of the dark dungeons where priests extracted money from penitents for forgiving sins. The eyes of all lit up with a flicker of remembrance as they recalled hearing such tales.

We opened the doors of each confessional and invited each to enter, inspect it, and kneel for a moment before the crucifix facing each penitent. They found it all most enlightening and helpful; indeed, a priest can get a fair-sized group of outsiders almost any time he announces a tour of inspection through a Catholic church. Such a tour with appropriate explanation and the answering of questions will easily consume an hour and a half and will do much toward making the instructees feel at ease when attending devotions.

Explaining the Mass

On a separate evening we explained the ceremonies of the Mass. We began by showing all the utensils and vestments used in Mass. We then had a priest vest himself slowly while explaining the historical origin and spiritual symbolism of each vestment. While a priest went through the ceremonies of a "dry" Mass, we explained the meaning of each of the ceremonies; we recited the prayers in English, and explained when the people kneel, sit and stand and why. While the priest was performing the ceremonies, the people were clustered closely around the altar and were privileged to ask questions about any ceremony that wasn't clear to them.

The witnessing of the ceremonies of the Mass while they are being explained to them is most helpful and gives them an understanding of the central act of Catholic worship which they would find difficult to secure from books. These two lectures in the church constitute the high lights of the entire series, provide the greatest help and satisfaction to the people and provoke the greatest gratitude.

Non-Catholics find the Mass a strange and mysterious ceremony. "A priest came out to the altar," remarked one inquirer in

describing his first attendance at Mass, "turned his back to the people and proceeded to read out of a book in a strange language. Only at intervals would he turn for a moment toward the people to utter a phrase in an unknown tongue. It was all Greek to me: I couldn't make out head or tail from the beginning to the end."

That describes the reactions of most visitors; it reveals the need of explaining the Mass, its ceremonies and prayers in great detail so that this central act of worship will be not only meaningful to converts but will also inspire them to deep devotion and ardent love for our Eucharistic Lord, offered up in the unbloody sacrifice of the Mass as the eternal Victim for the sins of man. Coming after a careful exposition of the meaning of the Mass, an explanation of its ceremonies while they are being performed lets in a flood of light upon an area hitherto shadowy and makes it stand out clear and luminous. So illuminating is such an explanation—a demonstration we almost called it—that it might well be given once a year to the congregation at all the Sunday Masses.

Encourage Reading

In addition to reading the book used as a text, the class was advised to read two or three other books on the Catholic faith and its practice. Since truths revealed by Christ constitute our most precious treasure, the members were urged to spend from a half-hour to an hour each day in religious reading and in prayer. Each was advised to secure a copy of the New Testament and *The Following of Christ* and to read carefully one chapter in each daily. The former serves to deepen one's knowledge of Christ, His character, life and teachings, while the latter kindles his devotional life and develops his capacity for prayer and meditation.

Since the printed word is the chief means for the communication of ideas, and since people spend much time in reading newspapers and magazines, the members should make generous use of the printed word to advance in their knowledge and love of God. It is a mistake for an instructor to hand them simply a penny catechism which can be read in 10 minutes and not to encourage them to more extensive reading to secure a broader and deeper knowledge of the Catholic Faith.

Why should we not ask them to spend as much time in the study of the supremely important truths of religion as they do in reading the daily newspaper or in listening to the radio? Aren't the returns from the first investment a hundred times greater? Why be content with the bare essentials of oral instruction when they can be supplemented and enriched so enormously by the reading of some of the many splendid books on the Catholic religion?

The oral instruction should be preceded and supplemented with directed reading; the aim should be to produce converts with so thorough a knowledge of our holy religion that they will be able to explain it intelligently to others and thus win new members for Christ. Not only will they be more effective missionaries, but they will also be more devout and fervent Catholics striving by might and main for the goal of sainthood—and content with nothing short of it. Early in the course each was advised to secure a prayerbook and a missal and to make generous use of the same. All were encouraged to say their morning and night prayers. Once members begin praying—especially on their knees—the battle is more than half won. Toward the end we explained the prayers of the Rosary and presented each member with the rosary beads.

Attend Devotions

Early in the course we advised members to attend Mass and other devotions of the Church. We pointed out that religion is not merely a set of doctrinal formulae to be believed but is also a life to be lived—a life full of devotion and love, a life in which the will and the emotions as well as the intellect are pulled into play. What the chemical laboratory is to a class room lecture on chemistry, the Mass and the other devotions are to a class room instruction on religion. People catch the spirit and the atmosphere of reverence and devotion at Catholic worship only by attendance at the Church's services.

There they find their will moved, their emotions stirred and their heart inflamed with love as they join in the great outpouring of homage, gratitude, reverence and love for God, their Creator and their Redeemer. There the whole man—mind, heart and soul— enters into loving communion with his Maker and experiences the sentiments of religion which give substance and reality as well as tangible expression to the articles in the creed. As a result of such participation in religious services, converts feel thoroughly "at home" by the time they come to make their First Holy Communion and to attend Mass not as a matter of mere whim but of duty.

Several weeks before the end of the series we began to have conferences with each individual to ascertain how thoroughly he had mastered the course and to see if he had reached a decision about embracing the faith. Not infrequently a word of encouragement is needed here to help one pull away from the moorings of the past; a mention of the other members who had reached such a decision adds the force of example and is often the channel through which divine grace reaches a wavering soul, wanting to take the step but like a bather hesitant to take the initial plunge.

While no pressure is to be applied, it is entirely proper to remind the individual of the great helps offered by the sacraments to live a good life, to grow in holiness, and to achieve one's eternal salvation. It is well to point out also that the opposition of relatives usually subsides after the step is taken and the threats of eternal hostility quickly vanish into thin air.

In the next issue, we shall conclude this series with an account of the reception of a class of converts.

Query

Nautically speaking, a **binnacle** is a stand or stanchion that holds the ship's compass and hence contributes to its staying on the course; a **barnacle**, though it may sound something similar, is a small fish which attaches itself to a ship's bottom just going along for a free ride. Today's query: Which am I?

JULIE - - - Or Housekeepers Are Hard To Get

"How about Canon 1093, paragraph one?"

Sermon Suggestions

✠ *J. F. Noll, D.D.* *For the month of October*

Bishops Dispense by Delegated Power

October 9

When St. Paul exhorts people to "marry in the Lord" he means that they should "marry in the Church."

Tertullian, who lived in the second century, in interpreting St. Paul's words, declares that Paul "is not advising, but strictly commanding."

The law against mixed marriages is universal law of the Church. Therefore (1) only the head of the Universal Church can mitigate it; (2) good Catholics will not marry a non-Catholic; (3) they should not point to exceptional cases.

(1) It is generally known among Catholics that their Bishops may grant a dispensation to effect a valid marriage between a Catholic and a non-Catholic, but it does not seem to be commonly known that the Bishop has this power only by delegation from the Supreme Head of the Church.

The law forbidding marriages between Catholics and those who are not of the faith is a universal law in the Church. Therefore it can be dispensed only by him who rules over the universal Church.

To make the relaxation of the law, when conditions warrant it, more practical, the Vicar of Christ delegates to Bishops, usually for a period of a few years at a time, the power to grant certain dispensations.

On the other hand, the Bishop unacquainted with the people for whom the dispensation is sought, must depend on the pastor of the Catholic party to pass judgment on the marriage in individual cases. The pastor, in turn, must expect the greatest honesty and sincerity in the applicant.

More frequently than not, there are two reasons alleged why the dispensation should be granted, namely, that the non-Catholic shows a disposition to take an interest in the faith, with probable conversion as a result, or that the Catholic party, weak in the faith, would possibly attempt marriage outside the Church.

(2) But is it not precisely because so many Catholics who wish to contract alliances with non-Catholics are weak, there is a greater danger than there would otherwise be, of the Catholic becoming indifferent and raising his children in indifference?

A good Catholic, one to whom religion means more than life itself, one who fears that the blessing of God would not follow the marriage unless husband and wife, and later the entire family, enjoyed God's favor, always does his or her utmost to interest the non-Catholic long before marriage. He or she will talk "religion" early in courtship before giving any promise of marriage to the non-Catholic.

We reiterate what we have already mentioned several times, that the attitude of such a Catholic would not be evidence of narrowness, but of loyalty to God, of fidelity to his or her own conscience, a sense of duty to the chil-

dren who might eventuate from the marriage.

The responsibility of risking the loss of faith to the next generation, after its continuance through the ancestry of the Catholic over a period of one thousand years, is certainly a terrible one.

Let us suppose that because of a mixed marriage today the faith which had been in the family of the Catholic for centuries would not be practiced by their children, nor by their children's children for another 200 or 300 years—and the frightful responsibility certainly will be apparent.

(3) It is very true that some mixed marriages turn out happily for husband and wife, and that the children are reared according to the faith of the Catholic parent, but these cases are exceptional. They are quite naturally so, because God cannot condone indifference towards the Church which He calls His own bride; He cannot condone the inconsistency of a father who, while insisting on his children following the religion of the mother, is not himself interested in it.

St. Ambrose, who converted St. Augustine, writes:

"There can be scarely anything more grave than a marriage with one who is alien to the faith . . . And how can that be called a union, in which there is discord as to faith?" (Ep. 19 A. D., Vigil.).

St. Augustine, in defending the straight Catholic marriage before heretics of his time, wrote:

"These miserable people, believing in Christ, have their food at home in common, but the table of Christ they cannot have in common. Must we not weep at so often seeing the husband and wife vowing to each other in Christ to have their bodies faithfully united in one, whilst they rend the body of Christ through being attached to different communions? Great is the scandal, great the devil's triumph, great the ruin of souls" (Eph. 23, n. 5).

In every house to house canvass for a complete parish census the consequences of invalid marriages, of the discontinuance of religious practices by the Catholic, become only too evident. Children are found to be un-baptized and reared without religious instruction, and of course, they do not attend Mass. The Catholic parents will certainly be held to a severe accounting by their Judge, and blamed for the non-practice of their faith of all succeeding generations.

Some Questions on Marriage

October 16

Let us today answer a few questions often asked about marriage. For instance: (1) what is meant by the impediment of consanguinity? (2) of affinity? (3) why must the banns of marriage be published? (4) may mixed marriages take place in the church? and (5) what is a clandestine marriage?

(1) The older ones of you have learned from your Catechism that Catholics are not permitted to marry within the **fourth** degree of **kindred,** which is another word for consanguinity or blood relationship. However this provision was altered some years ago so that the impediment now covers only the **third** degree. Father and daughter, mother and son, are related in the first degree; first cousins in the second degree; second

cousins in the third degree. Most states have a law conforming to that of the Church, which forbids first cousins to marry. Now while the Church extends the provision one degree further, namely, to second cousins, if there be good reason for such a marriage a dispensation is procurable.

(2) The impediment of affinity arises from every valid marriage between a man and the blood relatives of the woman; and between the woman and the blood relatives of the man. The relatives of the husband become related to the wife in the same degree as they are related to him by blood, and vice versa. Affinity is not contracted by brother or sister of the husband, or by a brother or sister of the wife. Hence a brother of the husband may marry the sister of his wife.

(3) The banns of marriage must be promulgated chiefly for the purpose of eliciting information about the freedom to marry on the part of one or both parties.

Every priest has had experience with one who comes from a distant point and represents himself to some unsuspecting Catholic as being free to marry, while an investigation discloses that he has deserted a wife, and oftentimes little children elsewhere. It must be remembered that our country has millions of comparatively young men and women who are divorced, and who, because the law would permit them to marry again, do not feel that they are obligated in conscience to apprise the friend whom they would marry that they had been previously married and since divorced. Since the termination of the war every community has young divorcees resulting from hasty and unpremeditated marriages.

Catholics should never ask for a dispensation from the banns, nor should they try to keep the marriage a close secret. The tongues of gossipers become busy and indulge in unkind insinuations. Is not there s o m e t h i n g very commendable about a bold announcement, which can be construed as an invitation to the public "to find fault if you can"?

Many states now follow the practice of the Church in demanding that people intending to marry publicize their intention some days before a license may be issued to them.

(4) In most dioceses of the United States mixed marriages may not take place in the church proper, even ouside the sanctuary. This is due to the fact that the Church only tolerates mixed marriages. But there is no definite law binding on Bishops, which prevents a mixed marriage in the Church.

Hence, there are places, especially in the south and in the west, where the priest has no home of his own, or where it is too small and unattractive for marriages. There mixed marriages are permitted in the church. They are also permitted in some dioceses in the north, because their Bishops believe that the marriage would take a more sacred character if it were associated with more religion.

A mixed marriage in the home of the bride is also discouraged by the Church, because it might leave the impression that the church does not look on it with disfavor. Follow the diocesan custom, or you will create a great embarrassment for the priest.

(5) A clandestine marriage is one which is attempted without the presence of the parish priest, or one delegated by him, and without two witnesses. For Catholics that is not a marriage at all.

The witness at a Catholic marriage should be a Catholic. If a Catholic should ask a non-Catholic friend to act as bridesmaid, it should always be as an additional witness, and not as one of the two required by the law.

Since people are expected to be married only once in a lifetime, they should even voluntarily seek to have it performed right. If they would have the biggest possible blessing come to it, they should enter marriage according to the will of God and His Church, which represents Him in this world.

Pre-Nuptial Promises

October 23

During one year (1945) clergymen of several denominations, including the Lutheran, Baptist, Presbyterian, Congregational, issued pamphlets condemnatory of the Catholic practice of requiring a non-Catholic, desirous of marrying a Catholic, to make certain committments in writing before a dispensation for the mixed marriage will be granted. These pamphlets represent that such demands force the non-Catholic to sign away his rights as well as the rights of his children.

To many non-Catholics this charge may seem quite in place, but it is actually based on an assumption which is not warranted.

Let us make clear (1) that the Church would be disloyal to Christ if she did not take measures to conserve the faith;(2) the non-Catholic violates no principle in accepting the Catholic terms; and (3) what some of these terms are.

(1) In the pamphlet distributed by "The Commission on Marriage and the Home of the Federal Council of the Churches of Christ in America," entitled "If I Marry a Roman Catholic," it is represented that the Catholic Church requires certain commitments from Protestants for the one purpose of "gaining the non-Catholic and all children for the Catholic faith." This is not the purpose at all.

You are well aware that the Catholic Church urges you, with all the power of persuasion she can muster, not to marry a non-Catholic. There is no bigotry behind this position. The Church would rather have you receive a big blessing of God on your marriage by having faith marry faith, by providing for the Christian upbringing of children according to a program accepted by both parents.

We could accuse the Protestant churches of bigotry on the same grounds that they accuse us of it, because all of them dissuade their members from marrying Catholics. There are two classes of Protestants. The first, a minority, consists of those who have been strictly reared according to very definite doctrine, such as the Lutherans, and the other is constituted of those who are only **nominal** members, or at least know practically nothing concerning what their church teaches or stands for. Every priest who has instructed converts has met both kinds.

Only religious prejudice could explain the Protestant objection to

a marriage with a Catholic, because the Catholic Church's standards are high, because it teaches everything which Protestant churches regard as fundamental, and because it is the "Mother Church," the Church to which two-thirds of all Christians in the world even now belong.

(2) The Protestant who marries a Catholic violates no religious principle, because he is usally committed to the idea that "one religion is as good as another." On the other hand,the Catholic honestly believes that Christ instituted only one Church and that his is that Church, a fact that can be proved historically as well as from the Bible.

If the Catholic Church honestly believes that there is **only one** divinely founded institution, and that hers is that, she could not, without violating principle and without betraying Christ, be indifferent concerning how her children marry, or how they bring up their children.

Mixed marriages were forbidden by God Himself in the Old Law; and in the New Law, Christ, as St. Paul (Eph.V, 32) makes clear, arranged for sacramental marriages for His followers. St. Paul compares the union of husband and wife to the union between Christ and His Church, which was holy and sacred and indissoluble. Christ identifies His Church with Himself and, therefore, could not be expected to bless a union between a member of His Mystical Body and one who is not.

In the pamphlets, to which we have referred, it is also represented that if the Catholic Church requires the non-Catholic to receive a certain number of instructions in the religion of the Catholic party, Protestant churches should, with equal right, demand that the Catholic party take instruction in the religion of the Protestant party. This objection is not valid either, because one Protestant church does not require that members of other Protestant organizations take instructions. In the Federal Council of Churches there are some twenty-five Protestant denominations represented, and however much they may differ from one another in teaching, they are given the same standing.

(3) The Catholic Church believes marriage to be dissoluble only by death, and this is in keeping with the teaching of Christ. But most Protestants condone divorce and remarriage. They do not do this officially, but in practise most of their members can be divorced and remarried without losing their good standing in the churches. One of the commitments which Protestants seeking to marry Catholics are asked to make is an endorsement of the indissolubility of marriage. That gives great protection to the Catholic who does so believe, and it would certainly be a very poor bargain if the Catholic committed herself to be married until death, and the non-Catholic did not.

The commitments to which the non-Catholic party to a mixed marriage agrees are the following; the acceptance of the Catholic position on the purpose of marriage; the permanency of marriage; the need of the Catholic to be married by a priest before two witnesses, and of the obligation of the Catholic to have his (her) children baptized and reared in the Catholic faith.

The Catholic would also be very inconsistent and disloyal to Christ if he permitted his children to

be baptized and reared in a faith in which he didn't believe. The non-Catholic may not antecedently believe in the Catholic Church, but during a course of instructions he is likely to have his doubts and wrong notions removed.

The Catholic holds that Baptism elevates a child to the high rank of "child of God." It confers on the child the right to be reared as a child of God, and on the parents, as well as on the Church the duty of so rearing it.

It is also represented in the pamphlet that Catholics hold all Protestant marriages to be invalid or no marriages at all. The Church does not so teach. But she teaches that marriage between a Catholic and a non-Catholic, if not performed by a priest after the proper dispensation is granted, is an invalid marriage, because the Church has jurisdiction over Sacraments. A contract is a contract only when both parties thereto agree to the same thing, and the Catholic cannot agree to marriage without also agreeing to the Sacrament, while the average non-Catholic cannot receive a Sacrament. There are nearly 70,000,000 unbaptized in the United States.

It should be clear to every informed person that the Church's chief reason for requiring the non-Catholic to make commitments is not to win new members. If expediency instead of principle actuated her she could increase her membership by 1,000,000 within a month, by accepting the Protestant attitude towards divorcees.

Do You Want a Prejudiced Life-Partner?

October 30

The Catholic who keeps company with a non-Catholic, yet hesitates to speak to him about taking instructions in the Catholic religion, is either unpardonably timid, or lacks the conviction that there is only one religion in this world in which God Himself has a big interest. That religion is his —the religion founded by Christ Himself during three years of daily instruction imparted to His self-chosen Apostles, who were to spread it over the earth.

(1) No Catholic should be willing to have his or her partner live outside the true religion; (2) no Catholic should want a prejudiced life-partner; and (3) no Catholic should wish to be under God's displeasure.

(1) To His own religion Christ gave His very self, and promised to be with it "all days even unto the consummation of the world." To it He sent the Holy Spirit, Who would abide with the Church forever, and keep it in truth. To it He committed such divine helps as, according to St. Paul, astonished the very angels in Heaven— the Sacraments capable of conferring divine life, preserving it and restoring it. To it He committed the perpetuation of the Sacrifice of Calvary, in which nearly every place on earth, at every hour of the day, Christ continues to be our Victim, and the Dispenser of His merits to individual souls.

No other Church has any of these things. The only Sacrament others have is Baptism, and that does not make any person a Protestant, because it was instituted to make people Catholics.

Every Protestant boasts of his Bible, but you should surely know

that his church got even that from us. But his church did not get with the Bible a Supreme Court competent to interpret it accurately.

Very many Catholics excuse themselves for not talking religion to their non-Catholic friends before marriage on the grounds that "a person should not become a Catholic just to get married." We do not ask people to become Catholics "just to get married." We ask them to examine the Church's claims to see whether they cannot believe in the religion of their Catholic partner, so that both may be able to believe alike, to serve God alike, to rear their children alike, and win God's blessing on a united home.

If the non-Catholic should ask you to examine his church's claims, you could consistently refuse, both because you are certain that your Church is right, and because no Protestant churchman even claims to be able to prove that his particular religion traces its origin to Christ.

(2) It is very true that your non-Catholic friend may be prejudiced, but do you wish to have a husband or a wife, all through life, who is prejudiced against your religion or that of your children? If he be prejudiced, is not that a clear reason why you should have him take a course of instructions with an open mind? Does it not seem reasonable that he should wish to know something about the religion of the one he intends to marry, and a great deal about the religion in which he must agree to bring up his children?

Either he has no religion of his own, or he concedes that other religions are as good as his. You hold that yours is not only the Mother Church, but that it is essentially different from all others. Should he not be eager to find that out, and therefore, cheerfully take a course of instructions? If he has a real desire to become correctly informed, he can easily be convinced.

You could tell your non-Catholic friend that in requesting him to come to the parish priest for instruction you have no thought of "forcing" your faith on him; that the priest would not even receive him into the Church unless he could honestly say that he is convinced of the truth of the Catholic religion and wants to become a member. Some non-Catholics have, only to please their intended partners, agreed to take instructions without having their heart in the same, without even learning the essential difference there is between the Catholic Church and other religions. But you should tell your non-Catholic friend that you want him to be serious; that you would like to have him even propose objections he has heard raised against the Catholic faith.

(3) You must never forget that the devil is intensely interested in involving you in an unhappy marriage, and that he will never tire of trying his best to make you timid, to induce you to grow a little more careless about prayer and about the Sacraments during courtship than previously in your life.

Usually your non-Catholic friend becomes interested in the things in which you are interested. If he sees that you are intensely interested in your religion, that you derive a great deal of happiness from its practice, that you would rather sacrifice a date than miss some special service in your church, you will have him half-converted be-

fore you ask him to take instructions. In fact, if he observes that your religion means much to you, he would be greatly surprised if you did not ask him to begin to learn something about it.

If you live your Catholic ideals, it will be easier to convert him, for he will be glad to have a wife with such ideals, and will try to show her that he himself can live in accordance with them. Submerge your ideals and he will not be attracted to your religion. Why should he become a Catholic if your Church has not been able to do more for you than his has for him?

The Way to Find the Right Partner

November 6

Marriage is a Sacrament, opening a special life-long vocation. Hence it should be prepared for (1) by prayer; (2) without impatience; and (3) with discretion.

(1) The Apostles were well instructed by Christ, yet before He took leave of them to return to Heaven whence He came, He directed them to observe a Novena to the Holy Ghost Who would be sent to them for their further guidance and to bring them light and strength for the work entrusted to them.

At Notre Dame University, there is held annually a Novena among the students for a happy marriage, a practice which youths, beginning with high-school age, should observe once a year.

You do not need to learn from the Catholic Church, because you can well learn from your own observations, that a very large proportion of marriages turn out unhappily. Inexperienced youth, which in other matters is grateful for guidance and direction, usually insists on striking out in its own particular way for the finding of a life-partner, not realizing that the devil takes delight in making a match for which he has innumerable young people in reserve, disposed, both by their lack of religious training and their loose notions of morality, to spoil rather than strengthen a marriage contract.

The Notre Dame students are urged to have special devotion to the Blessed Virgin and to St. Joseph in view of a marriage which they want to be successful and lasting, and to be blessed by Heaven.

We copy the following paragraph from a Religious Bulletin published by the University:

"The Catholic Church holds up to us the Blessed Virgin as the ideal of pure womanhood, and St. Joseph as the ideal of manly chastity. And to prove that these models are possible of imitation she lays before us the long roll of saints, men and women, who consecrated their chastity to God. To see that these models still have ardent imitators you have only to watch the file of rugged, healthy young men approaching the Communion rail each morning. 'Blessed are the clean of heart, for they shall see God.'"

(2) Then Notre Dame students are urged not to engage in courtship until their school days are over. If this is good advice to young men who are through with high school and attending college, young men ranging from nineteen to twenty-three years of age, then it

is certainly good advice for boys and girls attending high school. The advice is prompted both by the consideration that the students will not have serious distraction during their studies, and by the consideration that a more mature youth is likely to make a more judicious decision. The hasty marriages which were contracted during the late war were more than 50% failures.

Every Catholic youth should be delighted to think that he has the benefit of the divine and human wisdom of the Catholic Church. She is possessed of divine wisdom because she is guided by Heaven through the Holy Ghost, and her human wisdom is the result of 1900 years of experience with people in this world.

You will make all kinds of mistakes if you will try to be only worldly-wise in this day when the United States leads all nations of the world, even the pagan nations, in divorces, when four-fifths of the children in school are deprived entirely of religious instruction and guidance, when lust is identified with love, when the exterior of the human being is estimated more highly than character.

(3) Do not marry a girl who is extravagant, who during courtship expects you to spend your money lavishly on her, who gives you no reason to believe that, after marriage, she would help you save, or to make the least sacrifice for you or for your mutual benefit.

Should you have a good position, or have well-to-do parents, satisfy yourself during courtship that the girl thinks more of you than of your money. What her motive is will be easy to discover; for if she expects you to purchase expensive gifts for her, then she evidently things more of such gifts than of you. After marriage she might turn you down and sue you for most of your income by way of alimony.

The girl should not marry a young man who is selfish, who is spoiled by his parents, who has no ambition and lacks the moral courage to try to make anything of himself.

Do not marry one who does not regard marriage as a very sacred state of life, who would prefer to be a society belle than a mother.

Do not contract a marriage before knowing the back-ground of the girl whom you court, before knowing her parents, her ideals, her tastes, her willingness to cooperate with you, both in a spiritual and a material way.

Do not think of marrying one primarily for the purpose of reforming him. If he has been addicted to drink; if he has been known as a worthless sort of a fellow, then, as a friend, you might expend your best efforts in his reformation without any view of marrying him. But do not risk a bad marriage.

Do not marry the man or the woman who has not a high regard for virtue, because you can be sure that, after marriage, you will be suspicious and jealous of him or her. That is the lesson of history and the lesson of common sense. Holy Scripture makes it very clear that Almighty God will not bless a marriage which was not preceeded by a clean courtship.

"Common sense" on the part of both parties is a requisite for happiness. You might call it level-headedness. This common sense is needed for the management of the home.

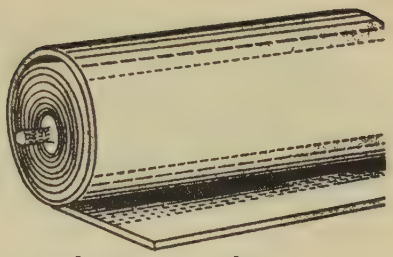
Book Reviews

Handbook for Forty Hours' Adoration, Legislation, Ceremonies and Litany with Chant, by Rev. Dominic J. Unger, O.F.M. Cap., S.T.L., S.S.L., The Newman Press, Westminster, Md., pp. 70, 1949, $3.00.

THIS is a convenient and practical handbook for the priest who will be in charge of the Forty Hours' Devotion. It includes an interesting, if brief, account of the history of the Forty Hours, notes on the spiritual benefits to be obtained from it, official legislation on the devotion itself and on liturgical practices connected with it, a description of the ceremonies for each day, and the music for the Litany of the Saints. One can take exception to but few of the ceremonial directions, though this reader for one wishes that some clearer way of explaining the ceremonies of a Mass before the Blessed Sacrament Exposed could be found. The price makes the book a rather expensive way of providing the music for the Litany of the Saints, nor can it make this new handbook a serious rival for the place long held by the serviceable and considerably cheaper **Manual of the Forty Hours' Devotion,** which most parish priests are familiar with.—C. M. C.

Scale the Heights, by Canon Paul Marc, Pustet, New York, 1949, $3.00.

MONTHS ago when I read the manuscript of this book, so deeply did I like it, so anxious was I to use it for spiritual read-



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ing and for sermons, that I implored the publishers to print it at once. They complied with my prayer. An advance copy reached my desk yesterday. Since then with vast delight, I have eagerly devoured it o'er and o'er. That many priests and their people will do likewise, there would be no doubt if only they could be told how practical and solid, or, to say with Archbishop Cushing, "how stimulating, informative and inspirational is this volume."

It is not easy to make others share the love that one has in his heart. Unless you make them taste it, a difficult task it is to make them relish the food you are fond of. Well, let me try.

The French title of the book is "Elite," because it deals mainly with the awful responsibility of those who have received much from God. We all have received much from Him. But how few of us are aware of our riches! It is to many of us that the pathetic words of Christ to the Samaritan women are re-echoed: "If thou didst know the gift of God . . ." This book is a commentary on that divine sentence. It is a clarion call to awake those who are asleep in the midst of their wealth on the soft pillow of indifference. Living ruins they are.

Says the author: "If souls but knew! They do not know—they do not believe seriously that God has plans for them, that He calls upon them to play a part in the world-drama—that He has endowed them for that particular purpose—that it would be easy to cultivate oneself—to form a true picture of

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one's self, to make better use of the holy resources from which they draw, unknowingly. It is for upright souls which blossom everywhere that this book has been written."

Long ago the same thought was expressed: "With desolation is all the land made desolate, because there is none that considereth in the heart."

At a time when the facts of the Faith are confused with fads, and when the chief need is instruction, I know of no book more useful to us all. It is so readable, so refreshing, so invigorating, that no one will regret purchasing it for perusal. I cannot single out any of the thirty chapters, though each one of them has a right to special mention. Yet, let me tell you that the pages on the meanings of "Priest" and the excerpts

The book has been translated from the French by Father Fredette: his rendering is never a surrendering. Everything said in this short notice is said much better by Archbishop Cushing in his Preface. The title, "Scale the Heights," is from Keats' "Endymion."—J. M. Lelen, Ph.D.

Currente Calamo

(Continued from page 732)

those attached to the Angelus; to the visit to the Blessed Sacrament exposed during Forty Hours; those that are gained by the person accompanying the Blessed Sacrament on a sick call.

Other indulgences that can nor-

mally be gained by the living for themselves, may during this Holy Year be applied only for the benefit of the dead, e.g. the plenary indulgence attached to the recitation of the Rosary before the Blessed Sacrament.

'So Long as You Both Shall Love'

ACCORDING to a recent news item, the Rev. Gordon B. McKeeman, of the All Souls Universalist Church, Worcester, Massachusetts, has changed the section of the wedding vows which read "so long as you both shall live" to "so long as you both shall love." He contends that when a minister says "so long as you both shall live," he is binding a couple to take a vow that is not true under civil law.

We can see the end of all this. We can see, in the not too remote future, the Rev. Gordon B. McKeeman making one more revision and changing his "so long as you both shall love" to "for one night only."

Sexton's Comment

A MISSIONER was telling us the other day that in one of his talks he had occasion to quote the words of the Psalm: "In my haste I said all men are liars."

The sexton reminded him of it on his return to the sacristy.

"And d'ye know, Father," he said, "ye wouldn't be long in this parish till ye'd say it at your leisure!"

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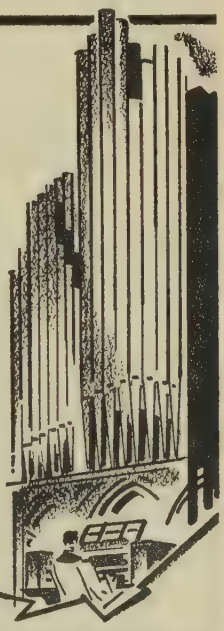

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Curiously, however, there isn't one of those primeval promotion packets available today. Not even Bishop Noll has one.

But it's our thought that perhaps an early reader of the paper might have a copy stuck away in a book someplace, and we've been wondering if he might be induced to part with it. That's the one item lacking in Bishop Noll's personal archives, and he naturally considers it an important defect.

The Order of Judas Iscariot

A YOUNG Italian ex-priest, who was connected with **The Converted Catholic Magazine** a year ago, but who now seems to be finding it more profitable to go out on his own as a publisher of books and tracts with the backing of anti-Catholic organizations, is Joseph Zacchello.

He was born at Stalino, a town in the Province of Venice, Italy, and attended a Preparatory Semin-

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ary in Piacenza. Zacchello came to the United States and finished his fourth year Theology here, preparatory to Ordination on October 22, 1939, for the Congregation of the Fathers of St. Charles. His first assignment was to St. Callistus Parish, Chicago, where he gave considerable trouble to the pastor, Rev. Sylvio Zanoni, which resulted in his transfer.

He spent a short while at St. Frances Cabrini Parish, Chicago, after which he was moved, because of a threatened scandal, to St. Joseph Parish, New York. Here he lasted only a few months, having entered a civil marriage in February, 1944.

Zacchello is still a young man and is credited with having edited a dozen pamphlets and books, one of which is entitled "The Priest Who Became a Christian."

Onward and Upward

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Despite all these spectacular improvements, they still have a man in his junior year who literally can't read; and we are still willing to offer our hand-painted moustache cup to the graduate of their Latin course who, after three years of it, can take a first-conjugation verb through the subjunctive mood in all its tenses, active and passive.

They've turned it into a sort of survey or reading course with little drilling on forms and even less syntax. If our town is typical of what's going on in public high schools all over the country, then our Catholic colleges ought to overhaul their Latin course.

A couple of our youngsters, having duly passed their three-year breeze in public-school Latin, signed up in freshman Latin at a

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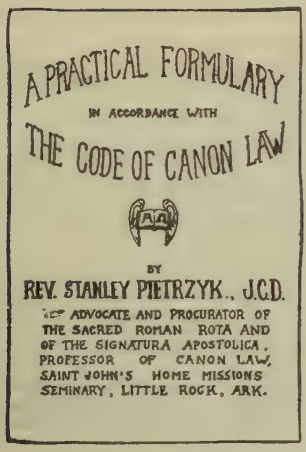
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nearby Catholic college, and then met the opposite extreme with the result that one flunked out at the semester and the other suffered a nervous collapse during his third semester. Their instructor assumed that—as their credit-sheet showed—they had already had three years of drilling. So—"For our next class I'll expect you to know the active and passive indicative of the third conjugation in all tenses."—"Next class we'll have a test on hic, ille, is, iste, ipse, qui, quis, and quisquis"—and so on, and on, and on, until apparently the kids reach a saturation point at which they either start gibbering like idiots or give up hope and sit down to play out the rest of the term in poker or fan-tan.

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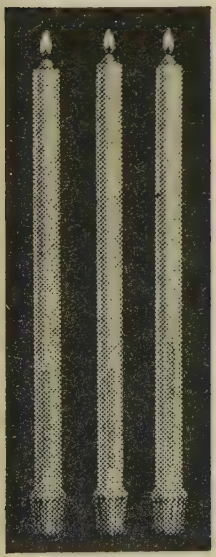

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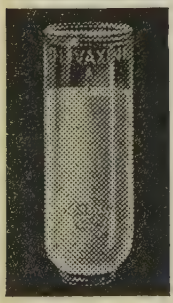

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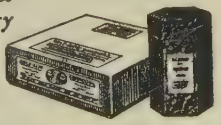

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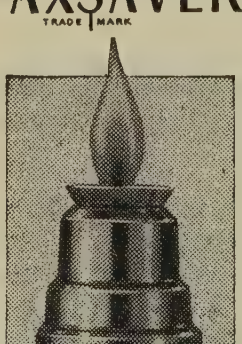

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youngsters meet is given over to the intricacies of Horace or something of Cicero's.

It's a rare college that treats a public high-school graduate as what he is—an innocent, as far as Latin goes; that patiently, carefully, coaxes, drives, and cajoles him through the elements and then, knowing that if he doesn't intend to go on for the priesthood, the only time he'll meet Latin for the rest of his life will be when he hears **Dominus Vobiscum**—under those circumstances, uses the Vulgate, the Roman Missal, or some simple patristic homilies as a second-year text.

We suppose, though, that until the Parousia there will still be Latin teachers feeling a perverse sense of achievement on starting the year with a class of forty and fininshing with seventeen or so. It's an indicator of sorts about Latin, about the content of the course, about methods of pedagogy, about students and, even, about teachers. Just what it indicates, we're not prepared to say right now . . .

A New Racket

A Protestant "Prayer League," now occupied with the raising of funds to erect an institution, has been launched for the "establishment of a special fund for Christian training of ex-priests." Its central headquarters are in Brooklyn with branch offices, and—so it claims—in Philadelphia and Altoona, Pennsylvania.

The Prayer League calls itself: "An organization of God's children, who pray daily, preferably at the noon hour, petitioning God for mercy in behalf of Roman Catholics throughout the world."

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It publishes a small paper called **The Power Line**, and in the July, 1949, number explains its purpose. It would teach Protestants how to make "the proper approach" to Roman Catholics; it would distribute "Power Line tracts"; it would supply "gospel literature, most of it written by converted Catholics and converted Roman Catholic priests"; it would help financially "converted priests, monks, nuns."

The July number carries an article by the Rev. J. Fernandez, "a former Roman Catholic priest who found Christ," and who tells the story of his conversion under the caption "I Was Blind—Now I see. My Conversion from Priest to Soldier, to Gospel Minister."

Evidently the venture of **The Converted Catholic**, a publication emanating from New York and

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edited by five ex-priests, has been a success, and other persons now want to start a similar racket. They find a ready market for their publication among the Protestant ministry, through the encouragement they receive from sectarian publications, and by having men go out into the field and solicit subscriptions at meetings arranged by Protestant ministers.

Many of the readers of **The Priest** have a record of these men supplied from this office and they should have it on file because one of the mountebanks may soon appear in their vicinity and will need exposure.

Samovar to Tula

A RECENT press release tells us that the dear old Dean of Canterbury is still at it—fooling himself, if no one else. At Moscow's House of Trade Unions he got off this little gem: "To talk of peace in the Soviet Union is like bringing one's samovar to Tula." **Time** translates this adage for those who think in Western terms (the Dean apparently no longer does) into the more familiar English expression "carrying coals to Newcastle."

Just about the same time, by a happy conjunction, we ran across an observation by the shrewd Lenin—and wondered if the Dean ever ran across it in his wide reading in Russian.

Says Lenin: "If a priest comes to cooperate with us in our work—if he conscientiously performs party work and does not oppose the party programme—we can accept him... for the contradictions between the spirit and principles of our programme and the religious convictions of the priest could in these

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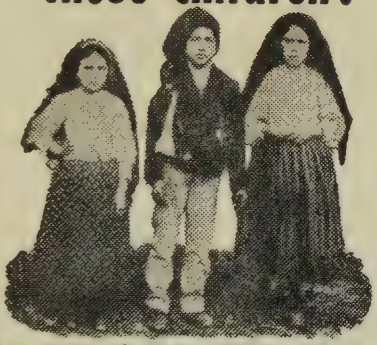

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circumstances be regarded as a matter in which he contradicts himself, as one which concerns him alone."

Our Father Sephton

GENE SEPHTON dropped in the other day. He's the one who wrote about table-talk in our August issue, and in this current number he has an article about census-taking.

Gene is one of those young little priests whose name you can never remember when you meet them at Forty Hours—miscellaneous Irish face, slouch hat, raglan coat. He's a curate in one of those big dioceses down East—Boston, Providence, Philly, someplace like that.

He has the troubles common to assistants everywhere. He'll run out of gas coming back from his day off, tip-toe up the steps at one a.m., and then have the blind slip out of his hand and go flying up to the top with noise enough to wake the sisters across the street, let alone the pastor across the hall. His alarm sometimes fails him, and even when it does ring, his Mass is generally three to five minutes late starting. He forgets last-minute announcements such as banns and deaths. You know how it is ...

One day, just for the heck of it, he decided he'd like to take in a Communist rally—"First hand information," he said; "want to see what they have to say for themselves." Using epikeia, he decided he'd better go in mufti; and he asked us to check his disguise.

Well, except for his black shoes, black socks, black pants, and black topcoat, you would never have known he was a priest—after we removed the Breviary sticking out of his coat pocket, that is.

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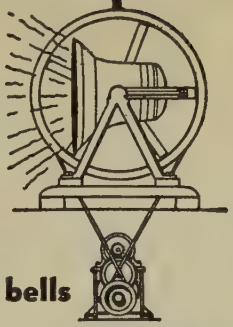

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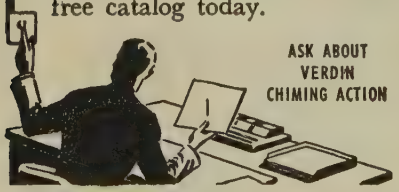

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Currente Calamo

Last time we saw him, though, he was complaining about his pastor.

"It's eerie," he said. "He never goes out. No day off, no vacation, never a joy-ride. Just keeps prowling around the property all day long. Can't say a bad thing about him. Early up, early to bed, always on time; doesn't drink, never **solus cum sola**. He's giving me the creeps. A man has no right to be so perfect."

We suspect, though, that Gene's pastor worries just as much about him. Assistants are very hard to please in many ways.

It's too bad you can't meet Father Sephton. You'd like him. He expresses himself very clearly in his writings.

Which reminds us, incidentally: we're becoming convinced that a parish priest writes most successfully about the problems of other parish priests. There's no getting away from it. No one can tell you about it. You have to go through the mill yourself.

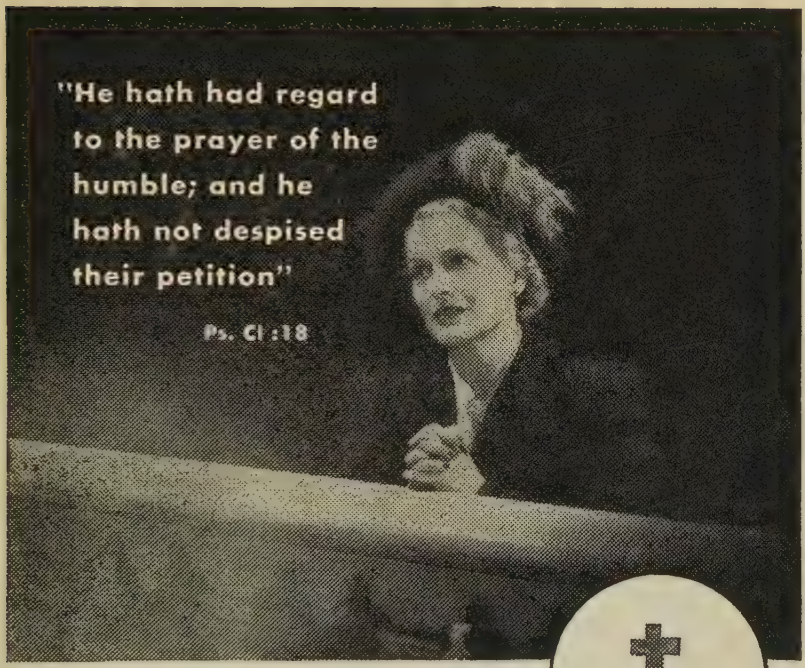
Correspondence

You Got Us, Pal!

Editor:

I imagine that one of the joys of heaven will consist in reading back issues of **The Priest.** Not having had the opportunity to read the magazine each month as it was published I am now in the process of reading back issues. I can say that it is more than a pleasure, for you can see how the articles stand the test of time.

Take the following bit, for ex-



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ample, quoted from "Currente Calamo" for February:

"We saw Ingrid Bergman in 'Joan of Arc.' It was wonderful. Bergman has a type of beauty unusual in Hollywood. It's the reflection of internal composure. She's happily married. She's well adjusted. And it gives her a serenity that makes her well suited for the role of a saint."

A few months later . . . "happily married". . . "well suited for the role of a saint" . . . Oh, joy! see what Ingrid's doing now. She doesn't have her divorce yet, but she has instructed her lawyer to start proceedings immediately.

It's easy to second-guess what has been written months ago, but this incident should teach us to be slow to go all out for any movie star. Hollywood is Hollywood. If Hollywood produces a good picture we are usually safe in calling it a case of good acting rather than good living.

On second thought, perhaps Miss Bergman was happily married when the picture was filmed.

Keep your fine magazine coming fast so I'll be well supplied with back issues.

Sincerely
A. G. Dresen
1164 S. Josephine Street
Denver 10, Colorado

Progress in Japan

Editor:

I don't know how many missionaries in Japan get **The Priest** but if all of those who do see Fr. Van Straelen's report (July, '49, p. 488) give you an idea of what is transpiring in their own missions here, I believe it will present a

striking picture contradicting that good priest's summary.

As a missioner, not in overalls but in cap and gown, teaching at the University of Kyoto (a state university where I am told Buddhists pay my salary), I have been continually amazed during the last three years at the questions concerning Christianity and the Catholic religion which have been asked during my classes — deep questions, and in every instance the inquirer has followed up his questions by asking for books on various phases of religion, and eventually each has embraced the faith of his own accord. At the same University two years ago, a Chair of Medieval Philosophy was established, with a Dominican priest occupying the Chair as long as it exists. This was stipulated by the non-Catholic (Buddhist) donor. The lectures are among the most popular in the whole curriculum.

Here too in Kyoto four new parishes have been established within the last three years; two orders of teaching sisters and two of teaching priests and brothers have been rushed before they even learned the language with groups of students who want to be taught by religious, and in every instance it was first Christian doctrine and after that English lessons.

Another example here has been Father Steinbach's work in relieving the poor, of which much has appeared in Catholic papers at home. Father begged food for his poor from farmers in outlying districts who came themselves to present their gifts. Today Fr. Steinbach is trying to cover 207 villages whence requests for embracing the faith have come. But then farmers are naive, too, perhaps.

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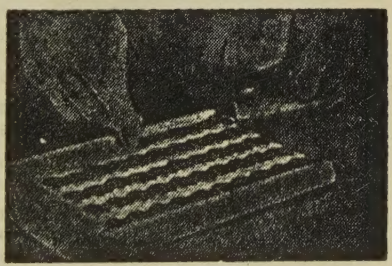

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Correspondence

(Editor's note: The story of Father Steinbach appeared in **The Priest**, March '49 and was reprinted three times by other maginzines. The last time we saw it, it emerged in the **Katholischer Digest** as "Hilfs-plan fuer Kyoto".)

Until three years ago a student would not dare ask a question about religion in any school. Not one word of Catholic teaching was permitted in any government school. No boy or girl would go near a convent for any reason under the sun. No priest could even get into a village school. What has caused the difference? Certainly not American naivete, although I do believe American optimism has been no small factor in dispelling the pessisism which lay heavy upon the people after the war.

Really it is too bad Father Van Straelen didn't go further in his report and tell why the Shinto and Buddhist sects are currently engaged in intensive propaganda. They never were before. Now they see too many of their young people embracing Christianity and they know that if they lose these young men and women they will have to fold their tents and quietly steal away.

Before the war, if a priest in the Japan missions had one convert a year he would have had something to write home about; no wonder we're optimistic now with close to a hundred being baptized on every feast day that comes along.

You summed up the situation in the closing lines of the article which preceded **Japan: Growth or Decline?** when you cited Father Bonaventure — "The whole question is: do we or don't we want more converts?"—John C. Murrett, M. M., Kyoto, Japan.

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